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Malaysia Message

SINGAPORE.
JANUARY, 1937.
VOLUME 47.
Nº 1.

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PERSONALS

BISHOP AND MRS. EDWIN F. LEE returned to Malaya on December 15th by the s.s. "Dempo" from Europe. After sailing from New York on the "Queen Mary" to Southampton, Bishop and Mrs. Lee made several official calls in London and then travelled by air to Geneva in order to visit the offices of the League of Nations.

A reception was held in honour of Bishop and Mrs. Lee at the Straits Chinese Methodist Church Thursday evening 17th. A large group of Methodist friends were present to honour Bishop and Mrs. Lee on their return.

After the reception Bishop Lee introduced Professor Edwin Lewis of Drew Theological University who gave an address entitled "The Gospel and the Human Soul." This address Professor Lewis has very kindly written out for publication in the Malaysia Message (see page 5).

PROFESSOR AND MRS. EDWIN LEWIS and daughter HELEN arrived in Singapore from Shanghai December 16th. Professor Lewis was very gracious in accepting speaking and preaching engagements. He preached at Wesley Church Sunday morning December 20th and the evening at the Straits Chinese Methodist Church. The Lewises attended the Cambridge Dinner on the evening of the 18th. The Lewises left by car Tuesday morning for Malacca and spent Christmas day in Ipoh. They are sailing from Penang for Sumatra to return to Singapore in time for the Malaya Annual Conference. We are very happy to know that Professor Lewis is scheduled to give a few lectures at our Conference sessions. Dr. Lewis is professor of Systematic Theology in the College of Theology Drew University, one of the editors of the Abingdon Bible Commentary and one of the outstanding theological leaders in America. His most recent book "A Christian Manifesto" has been very popularly received.

THE REV. T. M. KURIEN of Seremban left for India December 12th for five months leave. Mr. Kurien is the author of a book recently published entitled "The Story of Jesus" the first book of its kind to be written by an Asiatic Methodist missionary in Malaya. Mr. Kurien holds the degree of M.A. from Northwestern University and a B.D. from Garrett. He also holds a Teacher's Diploma of London University. He is a member of the Syrian Christian community of Malabar, India.

THE REV. R. L. Archer, Ph.D. gave a lecture on "The Significance of Christmas" at the Ramakrishna Mission, 9 Norris Road, Singapore, at 6.30 p.m. Thursday, December 24. We congratulate Dr. Archer on having his lecture published in the Straits Times of December 26th.

MISS ONG NYA LAY, daughter of Mr. and Mrs. Ong Eng Soon of 22 Wilkie Road, Singapore, and MR. TAY SOO KENG, son of the Rev. and Mrs. Tay Sek Tin of 392-4 Kim Chuan Road, Kuala Lumpur, were united in marriage at Wesley Church, Singapore, Saturday, December 26 at 10 a.m. The Rev. Dr. Archer officiated at the wedding. The many guests who came to witness the marriage filled the church to overflowing. A reception afterwards was held in the Church Hall and a good part of the guests had to be accommodated on the lawn. Mr. and Mrs. Tay Soon Keng will make their home in Kuala Lumpur and we extend our heartiest good wishes to them in their new home.

MR. V. D. KUPPUSAMY, Malaya's Lay Delegate to General Conference, has been making use of his leisure time in the northern end of the Peninsula speaking on such subjects as "Oslo Convention," "Contacts with the Youth of the World," "Trip to the Far East, America, England and Europe" and "Pilgrimage of Grace." During the last three months he has spoken 26 times in Taiping, Ipoh, Telok Anson and Penang. His lectures have been greatly enjoyed and have brought many of our young people into closer touch with the world of youth which Mr. Kuppusamy so fortunately contacted in his trip around the world.

One of our Epworth League Chapters writes: "As he related to us some of his personal experiences he met with on his trip to America, in America and at the World's Sunday School Convention, held at Oslo, Norway, our hearts were stirred, and we too felt that we were sharing his experiences which made his trip to him a Pilgrimage of Grace. Programmes, badges, photographs and several other souvenirs of the Oslo Convention and the General Conference were exhibited."

DR. HUBERT HERRING of the Federal Council of Churches recently said of one of our Methodist papers: "Every —Herald that goes into a Methodist home is an assistant pastor. Where people take a weekly journal of this type they are easier to work with, easier to preach to, they are informed, they know what people are thinking, what others are doing. I wonder why more of the clergy do not see the value of the religious press in helping them in their work."

Wedding of daughter of the Rev. Goh Hood Keng

MISS MARY GOH, daughter of the Rev. Goh Hood Keng, pastor of the Straits Chinese Methodist Church, Singapore, and Mr. Foo Soon Fatt were united in marriage at the Straits Chinese Methodist Church Saturday, December 5th, at 4 p.m.

The Rev. P. B. Means took the service and Miss Lila M. Corbett played the piano.

The bride was given away by her father.

A reception was held at the Church hall. The honeymoon was spent at Tanah Merah.

TENGKOE FERDAUS, a pupil of Standard Seven in the M.B.S. Medan, and for several years a subscriber to the Malaysia Message, has been selected as a member of the party of three, who will represent His Highness, the Sultan of Langkat, at the marriage of Her Royal Highness Princess Juliana, in The Hague, on the 7th January 1937. They sail from Belawan on December 5th. After the marriage festivities in Netherlands, the party will spend three months visiting England, France and Switzerland, before returning to Sumatra. These are the only representatives from the island of Sumatra who will be present at the marriage of the princess.

THE REV. E.S. TUCK who served for seven years as missionary of the Northwest India Conference and later spent several years as associate secretary of the Board of Foreign Missions, New York, has recently been appointed to succeed Dr. E. S. Lyons as Mission Superintendent for the Philippines Conferences. Mr. Tuck is well known to many of our missionaries, who will wish him every success in his new work in the philippines. The extent of our work in the Philippines requires a man of such experience and administrative ability. Mr. Tuck resigns his pastorate at Ellensburg, Washington, and is expected to sail early in January for Manila. Dr. E. S. Lyons, who will be remembered by many of our older group as one who served as principal of the A.C.S., Singapore for 3 years, is retiring after 35 years of missionary service in the Philippine Islands.

MR. AND MRS. T. K. CHEONG of Parit Buntar sailed December 22nd on the "Conte Verdi" for six months leave to Hong Kong, China.

THE REV. AND MRS. W. S. REINOEHL and infant daughter ANN returned to Malaya arriving in Singapore by the "Suwa Maru" December 23rd. We are happy to see both Mr. and Mrs. Reinoehl in such splendid health. We extend to them our heartiest welcome on their return.

MR. AND MRS. JOHN BIRD are spending the Christmas holidays in Hongkong. They sailed on the "Conte Verdi" December 22nd.

Guneratnam J. Pakianathan

The death occurred of Guneratnam Jesudasan, aged 15, son of Rev. S. S. Pakianathan Friday morning, December 11th in the General Hospital, Singapore, of typhoid. He was a pupil in the Anglo-Chinese Secondary School and was much liked by both pupils and teachers. His untimely death came as a shock to many of his friends and relatives.

The funeral service was conducted at home and at the grave-side by the Rev. S. M. Thevathasan assisted by the Rev. H. B. Amstutz, Dr. R. L. Archer, and the Rev. Jesudasan. The funeral was largely attended by the members of the Singapore Tamil Methodist Church, the Boys' Brigade, of which the deceased was a member, and many other friends.

We extend our heartfelt sympathy to the family in their bereavement.

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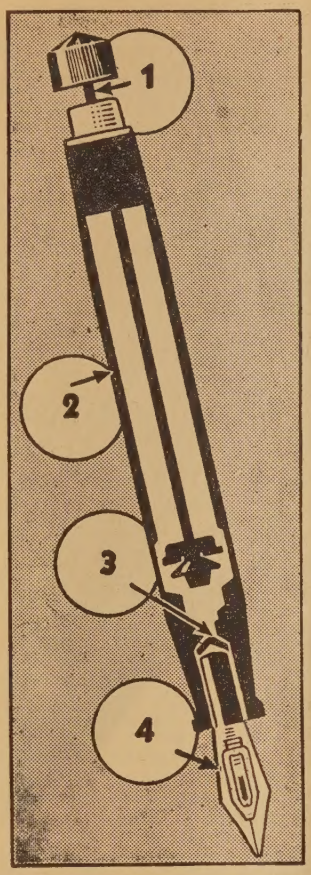

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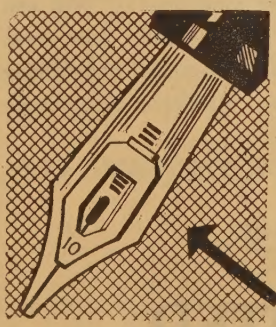

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The Malaysia Message

January, 1937. Vol. 47. No. 1

THE GOSPEL AND THE HUMAN SOUL

By Edwin Lewis.

Professor of Systematic Theology, Drew University, U.S.A.

In the New Testament we meet repeated references to "anti-Christ." The term is meant to describe not so much a definite personality as a spirit of opposition to all that which Christ represents and to all that which he is trying to bring to pass in the world. The form which "anti-Christ" may take differs from time to time. Sometimes it is one aspect of Christian truth which is being opposed; sometimes it is another. In our own time, "anti-Christ" takes the form of opposition to certain fundamental assumptions or presuppositions of the Gospel. Every time we present the Gospel to men, we take for granted that we live in a meaningful world; we take for granted that human life is vitally connected with that meaning; and we take for granted that there is a God who gives the world its meaning, and to whom therefore every human life is infinitely precious. It is these assumptions that are being seriously challenged by what is called the modern mind. There are many men to-day, men whose names carry large influence in the world of thought, who regard the universe as a vast mechanism, entirely self-contained and self-explaining, and therefore without meaning or purpose; who regard a given human life as simply one more item in this great collocation, like a wave of the sea, here one moment and gone the next, falling back to be lost forever in the vast whole whence it came; and who regard "God" not as an independent and self-conscious Being upon whose will all things continually do depend, but as simply a convenient fiction of man's own mind, a term standing for certain ideal interests and aspirations, but nothing more.

It is in a world in which such beliefs are coming to increasing influence that the Gospel is to be preached. To say that these beliefs are peculiar to a limited group in the Western world, and have no significance for the Christian worker in Eastern lands is quite beside the point. Ideas have a strange way of leaping over geographical, racial, and linguistic barriers. The very interest of the missionary in education is likely to become the means whereby his more ultimate purpose—the purpose to exalt Christ—is rendered increasingly difficult. Education involves the sharpening of the mind. It gives its subjects new instruments wherewith to work. It makes them familiar with views which they had never met before. When a person learns to read, he becomes exposed to the impact of a world of thought of which he would otherwise never have dreamed. It is true that in this new world he may find much that is helpful, but it is also true that he may find in it much that is inimical to his higher interests.

For one thing he will find, as has already been suggested, the belief that human life is of only temporary significance. Indeed, it is more than likely that he will be tempted to accept the belief for himself. It is a serious fact that what is known as modern science has tended to produce in modern man a quite false modesty respecting his own worth. Have we not in our time greatly expanded our knowledge of the universe? We have gone farther and farther back into the past, and we have been able to find no beginning. We have gone farther and farther out into the reaches of space, and we have been able to find no limit. And we have come back from these far journeyings to ask what seems a perfectly obvious question, namely, "What is a man in comparison with all this immeasurable time, and all this illimitable space?" It would seem that the bigger man makes his world, the smaller he makes himself. And if man does not particularly count, what is the Christian Gospel but a means of inducing in him an illusion of greatness which he does not actually possess?

How can we meet this seemingy plausible position? For meet it we must. The more it is accepted, the more the spirit of pessimism will come to prevail, the more the state will assert its right to control, and the more the war-lord will assert his right to destroy. Let the individual human soul be robbed of any ultimate value, and the door is opened for a thousand oppressions. In the interests of our own welfare, we must insist on our own importance. But is the insistence justified? It is. When a man compares himself with the universe, and then says that as compared with that universe he does not amount to anything, he is indulging in a profound fallacy. He quite overlooks the fact that it is *he* who makes the comparison. No mountain-range ever compared itself with a man: it could not. It does not know that it is majestic and awful, because majesty and awe are in the end emotions of the spirit of man, and where man is not, these emotions are

(*Continued on page* 8)

FROM THE EDITOR'S DESK

The Malaysia Message

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1937 A YEAR OF PROMISE

The year 1937 opens out before us as a road with pleasing and promising prospects. We, like pilgrims on the way, are conscious of having travelled a good distance but like pioneers exploring a new country we push ahead with firm tread and high resolve as we face the New Year.

On every hand we see signs that Malaya is enjoying an intellectual, spiritual and religious awakening. The spirit of revival and new life is in the air. The Chinese churches which we have regarded so long as apathetic are vibrant with enthusiasm and evangelistic zeal. The recent series of evangelistic campaigns led by Dr. John Sung has served to break open the ground and the new seed planted last year in the establishing of a Chinese Conference is commencing to burst forth into vigorous life. Old idols are falling; the walls of apathy, superstition and ignorance are crumbling. Old customs are being transformed into line with present day needs. The ferment of new ideas, social, economic, scientific, religious, is beginning to break through age-old conservatisms and new currents of spiritual life are sweeping up and down the highways and byeways of our existence.

Malaya is being brought into the swing of world thought and world opinion. The lines of traffic by post, telegraph, motor car, railroad, passenger ship, air mail, radio are like a net work of nerves in the human body, serving to link every part of our world together in speedy and sympathetic communication.

The very airplanes that hum over our heads remind us that we are linked up directly with the ends of the earth. The ships of the Seven Seas float in stately procession by our very front doors. With the increased speed of communication our world is rapidly shrinking in size and the whole world has become our next door neighbour. Because our life is so inextricably connected with and related to every other part, the problems of India and of China, of Europe and of America are our immediate concern.

Yes, modern science and technique, modern commerce and travel has made our world into a neighbourhood. Can we now make this world into a brotherhood? We have developed the lines of communication with amazing skill. Can we now develop the lines of co-operation with equal skill and facility? Our material world has advanced by leaps and bounds. Can our spiritual world of sympathy and understanding parallel our material developments?

May the year 1937 see for each one of us a spiritual growth commensurate with the world in which we live.

THE CRY FOR PROPHETS

A Poem for the National Preaching Mission

O timorous Church of Christ! cease counting your
gains and losses:
The Future, imperiled, is calling with the voice of a
million crosses!

Calling for faithful prophets and seers to rise up and
prophesy—
To kindle a fading vision afresh lest a visionless
people die.

Our sins are many, our needs are sore, O prophets,
show us the roll—
Take up the scales of God once more and weigh the
things of the soul.

Point not wholly to the patriarchs for the guidance
we need to-day.
Scrolls of the ancients we cherish, but the prophets
must lead the way.

Waits the importunate world for a word to quicken
its heart again;
Then speak, O Church, and rekindle the faith in a
world of despairing men.

MARSHALL WINGFIELD.

A WORD OF WELCOME

On behalf of the staff and the readers of the Malaysia Message the Editor desires to express his appreciation for the return of Bishop and Mrs. Edwin F. Lee to Malaya for another quadrennium.

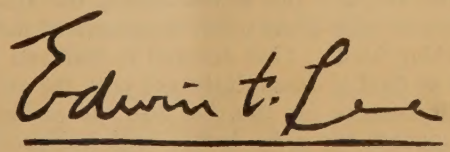
Bishop Lee's thorough acquaintance with the problems of this field, his broad and statesmanlike vision and his sympathetic consideration of the interests of every individual assure us that the gains of the past years will be conserved and that even greater progress may be expected for the years to come. In a field with such glorious possibilities we need Bishop Lee's enthusiasm and vision for an expanding church and in a field with such complicated racial, language and administrative problems we need Bishop Lee's expert knowledge and skillful guidance in the handling of these problems. The return of Bishop and Mrs. Lee is heartily welcomed by every worker.

New Year's Greetings

It is with genuine pleasure that I send this brief word of greeting to friends in Malaya and outside who are readers of the Malaysia Message. On returning to Malaya it is heartening to note the evidence of constructive growth in the organisation which represents our Christian community in southeastern Asia. Already there is widespread evidence of the extension of the spirit of our 1936 General Conference. The delegates from almost two score countries round the world seemed to be dominated by an earnest desire to understand the will of our Lord and Master the Christ, and also to put that understanding into concrete expression.

The high note of our General Conference was reached when there was unanimous endorsement of the 'Million Unit Fellowship' programme in which the delegates challenged one million of their fellow church members to reconsecration, to a sacred promise actively to engage in the work of the church, and as individuals to lay upon the altars sufficient gifts to make possible the carrying forward of a benevolence programme commensurate with the strength of such a church. One writer has referred to spiritual exaltation in the individual as "the hour of the splendid urge." I would so characterize that moment at the General Conference as being an "hour of splendid urge" motivating the representatives of a world wide church. There seems to be an increasing appreciation of responsibility and an acknowledgment of the fact that most leaders of the past few years have offered only temporary programmes. In a new sense Christian people are recognizing that we who follow the Christ look for that city whose builder and maker is God.

Please accept my cordial Christmas greetings and best wishes for the year 1937. It is my earnest hope that we may express profound gratitude for the blessings of the past year; also that we may earnestly and purposefully look into the new year with high hopes for the privilege of constructive and sacrificial service in the building of the kingdom of God. The day of the cynic ought to pass. Let us be optimists, for we preach the Gospel of Good News.



Singapore, December 23rd, 1936.

The Gospel and the Human Soul

(*Continued from page 5*)

not. The soul measures, but it cannot be measured. The soul weighs, but it cannot be weighed. Astronomy is a wonderful science, but what is astronomy without the astronomer? It takes mind to construct the telescope, and it takes mind to look through it, and to read what it reveals. In a word, it does not matter how big a man makes his world, he is himself always bigger. Destroy the man, and at the same time you destroy his world.

From the standpoint of an adequate philosophy, this position is simply unimpeachable. This does not mean that it is obvious. It is a position that one attains only by great intellectual tribulation. The view of man as a puny speck on the vast wheel of existence bespeaks not intellectual power but intellectual weakness. A rational belief in the essential greatness of man is the greatest achievement of man's own mind. That feature of "anti-Christ," therefore, which consists in the cheapening of human life and by consequence cuts at the very heart of the Gospel, is in actual fact utterly untenable, and those who champion it only reveal the thinness of their own mind.

Perhaps the reason for these reflections is now apparent. They bear vitally upon the task of every Christian worker. The Gospel asserts the final and indestructible value of the human soul. It asserts that that value is the same in every case. It asserts that in the human soul is to be found the ultimate reason for the world itself. The world does not exist for its own sake: it exists for the sake of what it may make possible, namely, souls and their experiences. Merely to create a world is no great task for God. "He spake, and it was done; he commanded, and the decree stood fast." But to create, to save, and to sanctify a human soul—this is a different matter. What is the Christian Gospel but the assertion that God sets before himself this very thing as his ultimate purpose, and that it is a costly purpose—so costly, indeed, as to involve his own complete self-giving. The true philosophical view of the human soul, and the true Christian view, are in complete agreement.

There is, however, a difference between them. The philosophical view is purely theoretical; the Christian view is eminently practical. You may accept the philosophical view, and be actually none the better for it. But if you accept the Christian view, you at once come under a demand of the most far-reaching kind. That demand is that you see in the gift of God in Jesus Christ not only the evidence of God's concern *for you,* but also the evidence of God's concern for *every human soul,* irrespective of time and place and circumstance. It is very true that in these Eastern lands life seems to be so prolific, and there seem to be so many "unwanted" souls, and so many souls at the very zero point not only economically but also physically and morally and mentally, that a mood of despair sometimes seizes us at the sheer magnitude of the Christian task. Nevertheless, the truth stands that that Gospel which puts upon the human soul the highest possible estimate also declares—as it must declare—that no soul is beyond the reach of the grace of God. What it thus declares has been proven to be true so many times. The miracle of the changed life and of the transformed soul—this is the evidence by which the Gospel ultimately stands.

The missionary spirit is therefore securely based. It is based both in the very nature of things and in the nature of the Christian Gospel. Our danger is that "anti-Christ" may, by its false but insidious reasoning, lead us to forget this. What the fact of "anti-Christ" ought rather to do is to deepen in us the sense of urgency as we face its destructive denials with our own confident and triumphant claims.

A "MERCHANT OF DEATH" PASSES

Sir Basil Zaharoff, citizen of the French Republic and Knight of the British Empire, is dead.

The most successful internationalist the world has yet known was a strange character whose highest ideal was to organize the world for the confusion and dis-organization of mankind—a man who dominated the munitions field of Europe and Asia. He was the creator of the "systeme" by which the War Offices of so many Governments, supposedly working for the cause of Peace, were linked up in sinister harmony with the most powerful munitions firms not alone in their own but even in enemy countries. His biographers up to this time have been unable to state many definite facts about the man, seeing in him a truly mysterious character abounding in contrasts. A man aloof, intelligent, genteel, of remarkable poise, generous in public benefactions; at the same time a man intimate with gun-makers around the world, a man of dire intrigue, a fabricant of war, a plotter of wholesale murder, madly cunning, a billionaire. A silent man who remained behind the scenes and manipulated the rulers of nations during the pre-war and world war periods, as though they had been marionettes! A man whose stupendous plotting only began to be understood after he had spent a half century in his strange pursuit of selling off one nation against another.

It does not become us to be critical of this unknown Greek national who has now gone to his reward but it does behoove us to take note of a human being who might have turned his powerful personality and intelligence into organizing for Peace if only he had been a man of God.

WHAT GAMBLING MEANS

(1) It means gaining money without giving any human or social value or losing money without receiving any human or social value.

(2) It means the maintenance of thousands of betting men who give nothing to the community in return for their earnings.

(3) It leads men and women willingly to allow their happiness or disappointment to be determined by an event over which they have no control.

(4) It creates a false optimism which stifles personal effort. The man who trusts to his luck leaves others to do the work of the world from which he will benefit.

(5) While admitting that people find amusement and excitement in gambling, the effect of it is to destroy self-management, which is essential to the administration of a Socialist system.

(6) It makes the event on which the gamble is made the dominant event of the day or the week, not because of the event, but because of the money result of the event, and to that extent degrades sport.

(7) It is the opposite of reason and judgment.

(8) It has no moral basis. The gambler wins and loses without any relationship to whether he deserves to win or lose. If he loses, he blames his luck. If he wins, he praises his skill.

(9) Gain without merit or by another's loss is antisocial.

(10) It breaks down the sense of values and leads to an estimate of money for its own sake, and not as a means of acquiring goods.

(11) It becomes a habit that is almost a fever that is irresistible.

DAVID KIRKWOOD, M.P.

THE MARKS OF OPIUM

A few days ago a man was seen standing at the counter of an opium shop. He was a Chinese by nationality. His appearance was in no way attractive. He was evidently a poor man—his clothes were shabby and torn. His body was thin and shrunken. His face was haggard, his cheeks sunken. His money lay on the counter carefully assorted so that it could be quickly counted. The man behind the counter was making an entry in a badly worn little book which the customer had produced. The customer waited nervously until the entry was made and the book was returned. Then the silver and copper pieces were counted and found to be correct, and four tiny tubes were tossed upon the counter. The man hastily picked them up with evident satisfaction and limped away.

He had been at the counter for only two or three minutes, yet were so clearly visible many of the marks of opium—all too common in this country. Did you know that among the Chinese in Malaya one adult in every four of the population has contracted the opium habit? That is the reason that its marks are seen to such an extent among the Chinese, especially among the poor labourers. Other nationalities are not yet so badly affected. What are the marks of Opium?

(1) Poverty. Opium makes rich men poor, and poor men penniless. As the habit becomes stronger, large amounts are expended by the rich who can afford it, and much larger amounts proportionately are expended by the poor who cannot afford it. The actual time lost in the process of smoking, the resulting incapacity to work or attend to business, and the general weakness of body and mind hasten the user on the road to poverty.

(2) Illness. From the very beginning the use of opium means illness for the body. It destroys the appetite for food, and has a bad effect upon the whole digestive system. The true physical condition arising from the use of opium is not known to the user until it is too late and the habit is fixed. As the use of opium increases, not only is the body undernourished because too little food is eaten and what little is eaten is not properly digested, but other troubles arise also as the poison attacks other organs and especially the nervous system. Hence, the shrunken appearance of the face and body is evident, and other diseases like the dreaded tuberculosis spring up from the weakened condition of the body.

(3) Loss of self-respect. The man under the influence of opium has only one primary purpose—to ensure his supply of opium. If he has money enough to attend to the other necessities of life for himself or his family, well and good; if not opium has the first claim. It thus happens that the man who has already formed the habit cares little that his clothes are shabby. If he is poor, there is nothing left for clothes after the purchase of opium. If he is wealthy and able to possess better clothes, his finer sensibilities are deadened, and his general appearance, clothes and health, arouse little interest in him.

Here are some of the marks, not all of them, which we can expect to find on the person who uses opium. Where are the prophets to-day who will echo the question of the ancient prophets: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

WORLD HAPPENINGS

KING EDWARD VIII ABDICATES THE THRONE

The British Empire and the world was thrown into a turmoil the first few days of December by the announcement of King Edward's final and absolute abdication. He was succeeded by his eldest brother, the Duke of York, who becomes King George VI. On the eve of his departure from England for the Continent ex-King Edward, in words wrung from his very heart, broadcast the reasons for the decision he had taken:

"I made this most serious decision in my life only upon a single thought—what would in the end be best for all? The decision has been made less difficult to me by the sure knowledge that my brother, with his long training in the public affairs of this country and his fine qualities will be able to take my place forthwith, without interruption to the life and progress of the Empire and he has one matchless blessing enjoyed by so many of you and not bestowed on me—a happy home with wife and children." Ex-King Edward now returns to private life and takes the name of the Duke of Windsor. On December 12th, with full ancient rite, the new King was proclaimed throughout the British Empire as Sovereign and Emperor George VI.

The coronation of King George VI and Queen Elizabeth will take place on May 12th, the date originally planned for the Coronation of King Edward. God Bless our King and Queen. Long Live the King.

Labour Troubles in Malaya.

Malaya which has been so singularly free from any labour troubles has been experiencing a series of strikes during the last month. After a successful strike of the Singapore Municipal Bus drivers, organised in October, 13,000 Indian labourers of the Singapore Municipality, the Naval Base and the Singapore Harbour Board combined to effect a strike of the most serious proportions, threatening the health of the city by paralyzing the sewerage disposal and town cleaning departments as well as the new sewerage excavation works. The strikers' demands included a minimum wage of 60 cents a day, with an additional 10 cents a day for skilled labour, a maximum 8 hour day with double pay for overtime, free medical treatment and a rent allowance of $1.50 a month for labourers not accomodated in coolie lines. The strike was settled after the decision of the Municipality to accept the final demands made by the strikers through their legal representative Mr. K. P. K. Menon.

The strike was remarkable for its almost entire lack of violence, although an Indian detective was murdered near the old Racecourse by a group of Communistic Chinese bicycle-riders.

For several days during the strike a squad of young Europeans, footballers and athletes, with brooms, shovels and rakes manned several of the Municipal lorries and astounded the Asiatic population of Singapore by cleaning up the street refuse in the Rochore and Selegie Road area. The Europeans who thus volunteered their services came to appreciate the services which humble Ramasamy has been doing almost unnoticed for years. After 13 days of inactivity the Tamil coolies joyfully returned to work with a wage increase of 11 cents a day.

With increased prosperity returning to Malaya in the form of higher prices for tin and rubber, a tin mine executive has stated that the mining coolie, still on slump wages and with cuts not restored, "has a perfectly legitimate claim to request an increase in wages. But we wish he would present his request in a more suitable way than by going on strike." Apparently the F. M. S. Railways believes that prevention is better than cure. The general manager announced a general wage increase of 5%, affecting some 5,000 Chinese and Indian workmen, thus restoring the scale of wages previous to 1931, to take effect from January 1, 1937.

Chiang Kai-shek Captured and held as Hostage

What may prove to be the most decisive crisis in world politics to-day is the one which has developed in North China through the capture of Chiang Kai-shek by the Manchurian war-lord Chang Hsueh-liang at Sian, Capital of Shensi. Although it is hard to draw a unified picture from the scrappy reports which appear in the daily press, certain conclusions seem justified. Chang Hsueh-liang has thrown in his lot with the Communists and is demanding that the Central Government, Nanking, form a joint anti-Japanese front with Soviet Russia. Through capturing and holding Chiang Kai-shek as hostage, Chang Hsueh-liang hopes to force Nanking to resist Japan's invasion of North China—even to the point of war,—to form an alliance with Soviet Russia, and to dissolve the military dictatorship of Chiang Kai-shek by instituting a democratic constitution. Actually for the past few months there has been growing fraternisation between General Chang's North-Western forces and the Reds against whom they were supposed to be campaigning. This is clear from the telegram received in Singapore by the Fukien Association from Chang Hsueh-liang in reply to their request to release Chiang Kai-shek:

"Positive action against Japan is our way to salvation. We urged Gen. Chiang Kai-shek to agree with us, failing which we have been compelled to detain him. Our action is entirely in the nation's

interest and not intended to create disunity. On the contrary it is designed to bring about a union of all parties in the country."

Kwangsi leaders who are also reported to be encouraging a separatist movement in the South-West have urged the adoption of almost identical proposals in order to secure the release of Chiang Kai-shek. They also make the offer to despatch two divisions to the North against Japan. The strongly anti-Japanese provinces include Shensi, Shansi, Suiyuan and Kwangsi.

Just at the moment when young China seemed to be emerging into a new national unity, a revolt of serious proportions breaks out which may plunge the whole of China into utter confusion. Such a revolt might easily lead to grave international complications. Gen. Chiang has been China's "salvation star," and it would be a tragedy if this crisis wrecks the great work of unification which he has brought about. Civil war at all costs must be avoided, with all Chinese leaders sinking their personal differences for the salvation of China. The latest reports indicate that Nanking is willing to ransom Chiang Kai-shek and compromise on the terms demanded by Chang Hsueh-liang. This revolt indicates the battle which Nanking has been fighting on two fronts, one against Japan, and the other against the anti-Japanese, Red forces within China, especially in the Western and South-Western border provinces.

Fascist Countries Unite vs. Comintern

Germany and Japan have officially announced an agreement directed against the Communist International. This agreement is believed to contain secret clauses of great political significance as well as an agreement whereby Germany will sell to Japan war supplies, in order to re-organise her army, with a grant of credit facilities for this purpose. Japan and Italy have also recently concluded an agreement for mutual recognition of conquests in Manchukuo and in Abyssinia. This new semi-alliance among the Fascist countries has caused deep anxiety and concern in Britain and France.

The Nazi view of the new pact is given below in a speech by Deputy Leader Hess: "The world is in the same position to-day as it was before the war. Bolshevism is a threat to world peace and the time will come when the world will thank Germany for acting as a bulwark. I thank Chancellor Hitler for reducing the Bolshevik menace through the new alliance with Japan."

The Russian view of the pact is given by M. Molotov, President of the U.S.S.R. as follows: "We do not want alliances and blocs; we are relying on our own strength which is growing daily. Germany left the League in order to obtain a free hand in aggression and the Japano-German pact is only a screen to cover a campaign against the Soviet. There are two forces to-day—Communism standing for peace and Fascism for war."

It is true that war and the glorification of war seem natural to the Fascists. Said General Mola, Spanish Rebel leader: "It is in war that a people's soul is forged, just as in the daily struggle of life the soul of the individual is tempered. The generation which helped to lose our colonial empire passed its time in fruitless lamentations and in justifying its errors by sophistry." These words sound much like the speeches of Hitler and Mussolini.

Carl von Ossietsky, released on November 17 after three years in a Nazi concentration camp has recently been awarded the Nobel Peace Prize for 1935. This act has been described by a German news agency as "a shameless provocation and insult to new Germany." The whereabouts of M. Ossietsky are unknown.

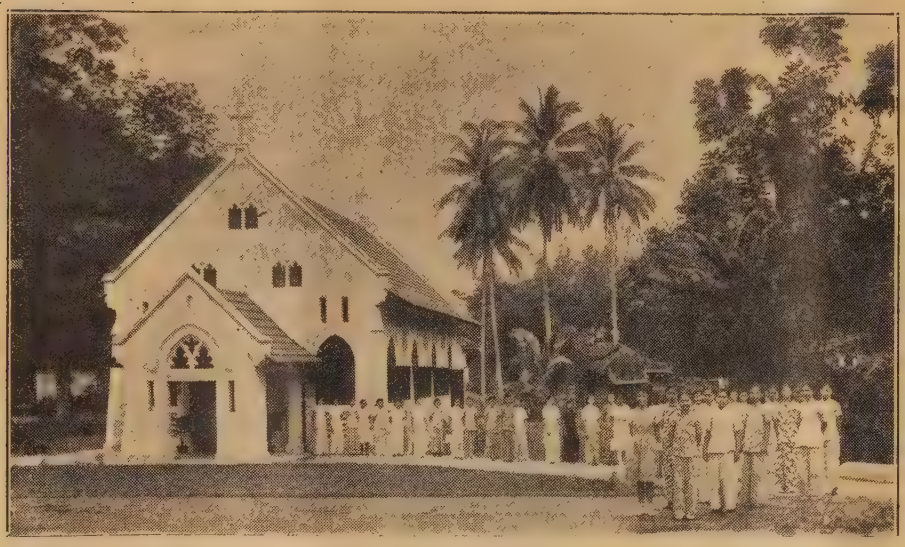
Senor Delamas, Argentine Foreign Minister, has been awarded the Nobel Peace Prize for 1936. Senor Delamas, presiding at the League Assembly in October, in a striking speech asked whether civilisation was on the verge of a break-up.

The German demand for a restoration of colonies has recently been renewed through an article in Foreign Affairs by Dr. Schacht, the German Finance Minister. It is interesting that Dr. Schacht intimates that Germany does not ask for complete sovereignty over the colonies and might accept the League Mandate system. The German colonial problem, according to Dr. Schacht, is not imperialistic, nor a question of prestige, but solely one of economic existence.

There are two answers to this demand: Before the War, Germany imported 1.5 percent of her raw materials from her colonies; she sold to her colonies about .5 percent of her exports; in January, 1914, there were more Germans earning their living in Paris than in all the German colonies put together. Does Hitler need colonies for the economic well-being of the Germans or for a political victory of his Nazis?

Another German complaint is poverty, and of the reality of this there can be no doubt. In view of the shortage of butter, fat, lard and bacon, a system of rationing is to be introduced for 15 million German families. But Mr. Eden's answer to this is very much to the point: "It is not wholly convincing to hear complaints of poverty from countries which are spending vast sums on rearmament, and straining and twisting their national ecocomics to that end.

"This country cannot be expected to render help to others in an economic or financial sphere if the only result of such action is to be a further piling up of armaments, and consequently further stress and strain upon the fabric of the world."



Taiping Methodist Church and Pupils and Teachers of Upper Standards Lady Treacher Girls School.

THE SANCTUARY ACROSS THE WAY

It was the first day of the week, the first few moments of the new day in the beautiful little town of Taiping when the upper standards with their teachers marched from the Lady Treacher's School to the little chapel which stood across the road. It was so orderly and so very reverently done. As we crossed the street two armed policemen, with their guns pointing heavenward to maintain order and peace, stood at attention and watched the army of young women march into the sanctuary. Across the road stood the little new church with the cross pointing heavenward, the emblem of peace through love. Into the temple the pupils marched quietly, reverently. In another moment every head was bowed and only our Loving Father could hear the prayers which were uttered, the confessions which were made, the longings which perhaps we could not share with them.

One was impressed by the various religions which were represented: As one group we were worshipping and seeking for a better way to live and strength to live that way. Altogether we sang "I Need Jesus" and though we were in the midst of youth a real note of need was expressed as this chorus floated out. As the leader stood before the group her heart grew tender as she listened to this hymn sung so feelingly and she asked herself if in her life and in her message she could present a Christ that could meet the needs of these young hearts.

The last hymn was sung and then the closing prayer. Again the girls filed across the road to their rooms of learning. Left alone in the Sanctuary of worship the satisfying thought crept in that surely they would be better students that day, and perhaps decisions were made which would help to mould a life because the first few moments had been spent in God's House.

The Principal of the school has had a great share in the building of this Sanctuary. Hours of her time, sincere prayers and labours had helped to build it. What a reward is hers as she worships with her students in this Sanctuary across the way.

ANNA DODSWORTH.

FOOCHOW CHURCH, SINGAPORE

After many months of intensive search for a suitable site, the Singapore Foochow Church has at last succeeded in getting a compound house at No. 90 Race Course Road which is a very central place in which the Foochow community reside. It is not only a very central place for the Foochow Christians but it also commands an excellent view all round, overlooking as it does the old race course and the stately maternity Hospital. The cost of the property which covers an area of nearly 8000 square feet is $12,000: It is estimated that a further sum of $4,000 will have to be expended for the purpose of repairs and alterations of the compound and it is expected that the building will be fit for occupation in March. Services will be held upstairs while the Sunday School and Epworth League activities will be conducted downstairs.

It appears that the Foochow Church has received more than its share of blessings this year. It has not only secured the long-cherished site but it has also secured the invaluable services of Mrs. J. M. Hoover who, with her untiring zeal and inexhaustible energy which characterised her work in Sarawak during the past 33 years, has since her arrival in Singapore put all activities of the Foochow Church into full swing and has literally given a new life to the church. Her ability to speak Foochow like a native, is a great asset and she has rendered herself accessible to all classes of the Foochow community.

CORRESPONDENCE

Mr. Kingham Writes

Dear Editor,

Stanley Jones is here now for the preaching mission. I am taking two guests to the noon-day luncheon at Hotel LaSalle where he is to address a group of business men, along with Merton Rice of Detroit. The papers have given favourable publicity in generous amounts, especially the Tribune giving a left hand front-page column, the best on the page, to this mission.

Roosevelt's re-election is accompanied by actions which indicate that he may slough off some of the radical advisers whose projects aroused adverse criticism. The stock market responded favourably and remains steady. Business also is improving and prospects are good for a prosperous 1937. The radio has surpassed the newspaper and its appeal seems more potent to-day than that of printed words. So the defeated minority can only hope for the best. What we really need is a revival of religion which will lead even politicians to regard promises as sacred and contracts as binding.

Yours sincerely,
J. J. KINGHAM.

3030 North Halsted Street
Chicago, Ill.
20 November 1936.

Miss Dirksen Writes from China

Foochow, China,
November, 1936.

Dear Friends,

Greetings from China! How strange that sounds coming from me! It feels strange to be here and to know that I will be here for Christmas. In some ways it is more like being in America than in Malaya, for there is a nip in the air, and though I am told that Jack Frost seldom visits Foochow, he does send some cold winds, and makes the thermometer drop very close to the freezing point.

You knew that I was coming to Foochow for language study, but I was only to be gone from my work for three months. Shortly before leaving Malaya I had a little illness, and the doctor advised that I extend my visit in China until after Christmas.

I never realized that I was coming to such a beautiful country. When I awoke in the morning and found that our boat was sailing up a beautiful river, very like our own Hudson River, I could hardly believe my eves. Then there were the picturesque little house boats and the interesting people on them. One sees all sorts of things on the house boats. A little flower pot with some pretty plant, chickens and ducks, as well as a dog or cat, and the younger children sometimes have an empty tin tied to their backs to act as a life preserver. Often the little toddlers are tied so they cannot go too far.

I wish I had space to tell you all the interesting experiences of my trip and my stay here in Foochow City. I spent the first three weeks with Mr. Coole's mother. Since then I have been at the Girls' School, with Miss Plumb and Miss Nevitt. It is a real experience to see how the work of our church is spreading, and the many projects and phases of work being done.

I have had two interesting trips into the country. The first trip was to Haitang Island. I went with one of the missionaries, who was going to attend District Conference, and another sight-seeing missionary like myself. We had to go overland by motor bus. And I believe the story they tell in Malaya, that all the old cars and buses are sent to China, for I have ridden in them. The roads are not exactly what you would call smooth, but somehow those old buses do get you there. The bus ride was less than three hours long. We had to change once and take a small motor boat to cross the river, and we spent the night at Futsing. The next morning we left before six o'clock and had another bus ride, and that took us to where we got on the boat for Haitang. It was just a little motor launch, and as the wind and tide were good we made the trip in about four hours. Please don't think that the motor launch was a nice comfortable one like we might have in America. It was loaded with merchandise and people, and I was glad that a large part of the cargo consisted of baskets, and not pigs or dried fish. We found a little place to sit, in among the baskets, where we were sheltered from the wind. It was most fortunate for us that it did not rain, for there was no place to go except the hold, and with a lot of people who only take occasional baths, and no air, the hold is the last place one would want to go.

Haitang is the home of Gie Hing's parents. Her father is District Superintendent. I think you know Gie Hing is in charge of the Religious Education among the women and children in Sitiawan. Her father is an outstanding Christian, and it was a great joy to meet him and his family.

Haitang is a wind swept island. Trees were conspicuous by their absence. A few did manage to grow and they grew parallel with the ground. The poverty of the island impressed me very much. It is a rocky, barren place, and the wind actually blows young plants right out of the ground, so that the farmers have to build little mud walls around their fields to protect them.

My second trip was to Sienyu, where I had a delightful visit with Edna Merritt. She lives in the midst of a bandit country. I did not know how dangerous it was, until I arrived there and they told me some gruesome tales. At present the Government is attempting to stamp out the bandits. Many have been executed, and many others are seeking safety in foreign lands, probably going to Malaya.

What a joy it was to hear that the revival which has come to Malaya has a counterpart in China, for it really originated in China. Many Christians seem to be on the alert, and reaching out for a deeper experience with God, while many sinners are repenting and coming to Jesus. I was thrilled when I heard the missionaries in Sienyu tell how after a series of meetings this Fall, the spirit of revival is spreading to the little villages and one by one reports are coming of God's saving grace being manifest among them. Reports from Malaya give me a double reason for rejoicing. We continue to pray that this revival may spread until it will know no bounds.

I have had the great pleasure of meeting Janet Chen's family. She has been helping us for the past six years. She is a teacher, and a musician and does a good share of church work too. Her parents are quite old, and I have enjoyed them so much. I go there and try to talk Chinese to them, and somehow we manage to understand each other.

I have had a number of interesting experiences. I saw an old man get his queue cut off by a soldier. Every one says that is a very rare sight. I had the privilege to attend a feast given by an old lady. She had bought her coffin and the feast celebrated that great event. Missionaries do not often get invited to such feasts.

With best wishes for a Merry Christmas and a Happy New Year.

Very sincerely yours,
MECHTELD DIRKSEN.

Sitiawan, Perak,
Federated Malay States.

An Old Man's Broadcast

This is 1037. In 1017 I first happily became connected with the Methodist Episcopal Mission in the F.M.S. During this long period of 20 years, very many have been the true and sincere friends I have found in that community and innumerable have been the marks of Christian love I have received. Many to whom I own undying gratitude have crossed the Border, but there are still many here but they are scattered world-wide and it is only by the kindness of the Editor of this magazine that I am able to express my gratitude to them for their kindness, patience, help and encouragement shown me so generously for so long a time. To mention their names (which is Legion) would take up too much space, but to all—the Bishops, missionaries and many others,—I wish here to record my deep appreciation of and gratitude for their unfailing goodness to me. May the due reward come to each from the hands of Him for love of Whom you have done so much for

One of His "Little Ones"
H. E. BUNN.

119 Keng Lee Road
Singapore
28, December 1936

HYMN PLAYING ON THE PIANO

By Lila M. Corbett

A real love for hymns and joy in playing them in a truly beautiful way: these, together with the necessary technical skill, are the qualifications of an inspiring accompanist for the hymn singing in chapel, school or church. In an unobtrusive way, good hymn-playing leads the singers into a worshipful rendering of hymns, so that the people, entering into the spirit of praise, sing softly here, brightly there, with *crescendo* effect in certain meaningful passages, with a fine balance of light and shading to suit the thought and style as well as the emotional tone of both words and music. This not merely saves hymn-singing from monotony, but, also exalts it to its own true place in worship.

Besides being note-perfect, the player of hymns should possess a sort of sixth sense or ability to judge intuitively the *tempo* at which each hymn should be played, whether fast or slow. "Ordinarily the words should be sung no more slowly than one would speak them if reading or talking", said one of Malaya's best contralto soloists. The *time signature* determines the number of beats in a measure; but the tempo depends upon the spirit of the composition.

Illustrating this point, let us consider two contrasting hymns about the Cross of Christ. The *Passion Chorale,* "O Sacred Head, Now Wounded"[1], dates back to the 16th century or even earlier, in both words and music. Developing musically the worshipful mood inspired by thoughts of the Passion of Jesus, the *time signature* of the hymn tune is appropriately the slow $\frac{4}{2}$. The key is a minor. The *chorale* form of the musical setting allows for independence of parts, each of which carries a melody of its own: united, the four parts make most beautiful harmony. Altogether, the effect of the *Passion Chorale* is mournful. The worshipper, with utmost humility, feels weighted down with a sense of the sorrow of the Cross.

On the other hand, a song of the triumph of the Cross, "In the Cross of Christ I Glory"[2] (hymn tune, *Rathbun*) is sung at a rather fast tempo, the worshipper feeling lifted up by those "joys that through all time abide," and this hymn becomes a song of praise. These two examples show something of what the church organist or pianist must both feel and express, if music is to be a true part of worship.

This article is necessarily limited in scope. It is produced entirely out of the writer's own experience. The study of hymnology cannot be taken up here. We must confine ourselves to a brief study of the essentials of good hymn playing on the piano, taking for granted that the instrument in use is in good condition and properly tuned.

There are certain common errors that should be avoided by the church pianist. Here are a few things *not to do.* May we consider them as imperative?

1. Do not blur with the sustaining pedal. Its proper use requires a release before, and a new pedal with, each harmonic change of chord, to prevent the effect of discord.

2. Do not play hymn chords *staccato*, expecting the pedal to sustain them. *Staccato* chords produce the opposite effect from a singing tone. Hold each chord its full value.

3. Do not roll the chords as in waved or broked chords. The effect is annoying and is apt to result in disjointed congregational singing.

4. Do not play the left hand first and then the right hand, or *vice-versa.* Absolutely together is the rule.

5. Do not accent in the wrong place, unless the words of the hymn require it at some particular spot. Accent, properly used, is an excellent means of bringing the group into line.

6. Do not play monotonously every chord of every verse in precisely the same way, all with the same kind of touch. Avoid being mechanical.

7. Do not thump, hammer, or pound the keys, and thus encourage shouting instead of singing on the part of the congregation.

8. Do not play the prelude too fast, as the audience will, to a certain extent, take its own time. The effect then is sure to be choppy.

9. Do not begin the new verse too soon. At the close of each stanza, allow plenty of time for a full breath before beginning to play the next verse. Allow about two extra beats to the last chord, follow with a brief rest, and make a firm attack on the beginning chord of the new stanza: these are alike important.

10. Do not drag and do not let the congregation drag. For one thing, if you *ritard* at the end of the first verse, the second one will doubtless be sung more slowly, and so on. *Ritard* only at the end of the last verse, as a general rule. Devise means of keeping the congregation together, arousing them through the sheer force of rhythm out of their naturally lazy ways of singing, wherein they are inclined to come in just behind the beat rather than exactly with it. And those individualists who are determined to follow their own inclinations must also be led into co-operative singing,—all absolutely together, right up to time. If there is a director the accompanist will keep exactly with the beat of his baton. He is privileged to vary the *tempo*.

Shall we now consider *positive* methods of effective playing,—things for the pianist *to do* when playing hymns?

1. On the whole, play with a smooth *legato* or organ touch. Connect each chord with the next horizontally, voice by voice,—that is, soprano with soprano, alto with alto, tenor with tenor, bass with bass. This gives the organ effect, even on the piano. At the end of a phrase, which normally corresponds to a line of hymn words, lift both hands and pedal for the briefest instant before attacking the next phrase. Attack the chords decisively and release them with precision, all four parts exactly together, and yet maintain the *legato*. Ordinarily, play firmly but not loudly, pressing rather than hammering the keys. A sort of clinging pressure adds sustaining power to the tones of the piano.

2. As for technique, the writer believes in a highly arched palm allowing each finger an almost vertical drop from the second joint. This requires that the knuckles be raised considerably above the second joints, while the wrist is relaxed and in a lower position than the hand. The arched palm gives freedom to finger movements, allows flexibility, and makes easier the cultivation of strong finger muscles. At the end of a phrase, the wrist either comes up and lifts the hand gracefully from the keys or else serves as a hinge for the upward movement of the hand in a more decisive release of the chord.

3. Have you ever been puzzled, when the first strains of a hymn were being played, because you could not recognize it until you had hunted it up in your hymnal? That was because the player did not bring out the melody or tune, which is ordinarily carried by the soprano. The melody should stand out clearly, and should oftentimes be played with a singing touch. It is well, especially with a new hymn, to play the soprano alone with the right hand, in a singing manner, pressing the keys for their full time value and connecting them smoothly, with a break at the end of the phrase, while playing as much of the alto as possible with the left hand along with the tenor and bass. Of course, this means that the fourth[3] and fifth[3] fingers must be very strong, as they most often take the soprano notes. Naturally weak, these fingers may be strengthened by exercise[4].

4. For the sake of variety, the tenor may be made prominent in one verse, alto in another, and bass in another. This is done by letting that part stand out, while the other voices play a soft accompanient. Or one may repeat the alto or tenor on octave higher than it is written, which often brings it above the soprano. The effect is quite pleasing.

5. When it is necessary to pull a dragging congregation up to time, carry along with heavy chords, doubling the bass. The tenor may then be played with the right hand, transposed an octave higher, whenever necessary, in order to be included in the full chord. The soprano also may be doubled. Strict legato will have to be abandoned in this forceful playing, whose object is to awaken quick response.

Sitiawan School Bus

6. Put life into your playing. Feel the rhythm. Weak, disconnected chords will never accomplish the purpose of getting life into community singing. Make it a rule to accent the first beat of the bar and also to observe the secondary accent in $\frac{4}{4}$ and $\frac{6}{8}$ time and in similar rhythms.

When listening to the voices of all four parts as they are sung together in one chord after another, try to catch the harmony. On the staff, it is indicated by the vertical arrangements of notes built up from the bass. The notes of each voice progress according to definite rules of harmony to the notes of the corresponding voice in the next chord. The musician, with a fine sense of balance of the various parts, should avoid playing in a ragged manner. The interweaving of melody with harmony should be understood.

8. Listen critically to other hymn players with a view to improving your own hymn playing. Study the hymn tunes, not merely to get correct notes, time, and tempo, but with the idea of producing tone-pictures and bringing out contrasts, by the skillful use of *pianissimo, forte, crescendo, diminuendo, accelerando* and *ritardando*. Study the words, and vary the accompaniment according to the sentiment. Touch the keys sometimes lovingly, sometimes forcefully. For instance when the hymn is about God's majesty and power, let the music swell with majestic fervour, inspiring awe and reverence.

9. Believe that good hymn playing is an art. Cultivate it. Do not accept the common error expressed in the words, "Oh, she can play well enough to play hymns". Believe that these lofty songs of worship demand your very best.

10. Make a complete study of a few hymns from the stand-point of both literature and Christian teaching. Then study the various hymn-tunes that have furnished their musical settings. Do you know that at least six fairly well-known hymn-tunes have been composed especially for that best-loved hymn of Methodism, Charles Wesley's "Jesus Lover of My Soul"? Become familiar with all the best hymns. Learn to discriminate in favour of the truly great ones. Come to recognize the various types of hymns. Play them often until they become a part of your very self. Feel every pulse of rhythm in the music and every touch of emotion in the poetry. Catch the imagery. Know the hymns that have survived. Never let them grow stale to you, but try to grow to their heights. Capture the divine echo of the spirit working within.

Come, let us tune our loftiest song
And raise to Christ our joyful strain.
Worship and thanks to Him belong,
Who reigns and shall forever reign."

By Robert A. West.

"From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's Name be sung,
Through every land, by every tongue."

By Isaac Watts,
"the Father of English Hymnody."

1. New Methodist Hymnal, Page 141.
   Old Methodist Hymnal, Page 151.
2. New Methodist Hymnal, Page 149.
   Old Methodist Hymnal, Page 143.
3. Continental fingering.
4. If there is a demand, the writer will be glad to prepare a description of exercises that will strengthen the fingers.

"AS THEIR CUSTOM IS"

By Rev. J. Milton David

As His custom was He went into the synagogue on the sabbath day. Luke 4:16.

A little over a hundred years ago a sin in disguise stole into the Church of Christ throughout the western world. That was Slavery. Even George Washington a saint indeed, lived in this sin not realizing it was a sin against humanity and God. Nevertheless the Spirit of God awakened the conscience of some of the leading men who soon convinced others that it was sin and that it should be obliterated from the Church and State. Many who deemed it was impossible to do away with that sin, lived to see it accomplished. The present age of the Church is unaware of a sin that is creeping into it. This is negligence of public worship. Many fine Christians do not see why they should attend public worship.

God's promise "Where two or three are gathered together in my name, there am I in the midst of them" (Mathew 18:20), gives us to understand that though God is omnipresent, He gives His special presence where two or three are gathered together for worship, just as the governor, we say, is in Singapore, but gives his special presence somewhere in Singapore where people wait for Him.

God speaks of the creation of the world in three chapters but speaks about the tabernacle in eleven chapters. This shows that in the sight of God, the tabernacle is more important than the world, just as the man who plays on the stage is more important than the stage itself. The tabernacle is where God meets man who was driven out of His special presence in the Garden of Eden.

God bade Moses to put up the Tabernacle so that He might speak with him from above the mercy seat (Exodus 25:22). Though God can meet us in our home or anywhere else, He delights to meet us in the appointed places, to speak to us His commandments and messages.

God appointed some cities of refuge into which they that killed others unintentionally might enter and be safe from those that wanted to kill them. The places of worship are the appointed places of refuge into which the souls that are chased by the tempter and slayer of souls may enter in and be safe. There the special presence of God and the sword of the spirit which is the Word of God shall protect them (Psalm 73).

The Pharisees and all the Jews following the tradition of the elders had some customs which the omniscient Christ, one greater than Solomon, did not care to follow as they were quite unnecessary and insignificant. But He kept on going to the synagogue every sabbath day as His custom was. If it were unnecessary, He would not have attended the public worship so regularly. How can it be possible for us Christians to follow His footsteps without doing what He did? Let it be said of us "As their custom is they go to Church on the sabbath day."

"Christ has no body now on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which is to look out Christ's Compassion to the world; yours are the feet with which he is to go about doing good, and yours are the hands with which he is to bless us now."—St. Theresa.

OUR AMERICAN LETTER

LITTLE did we dream, when we went to bed Tuesday night, November 3rd, that before dawn next morning, the results of Tuesday's balloting would give us the most sensational landslide in politics that our country has ever known, in the complete routing of the Republican party, and the overwhelming return of President Roosevelt for another term. And not merely returned, but supported with such majorities in Congress and in the various States as will give the Democratic party almost a free hand to do what they will with the Republic in the next four years. The Supreme Court alone, of all the large units that make or enforce our laws, underwent no change, as its judges are not elected as are candidates for public office such as membership in Congress. But as vacancies do occur in that august body, filling them will presumably make even that body much more the mouthpiece of The New Deal than it has been hitherto.

Perhaps the very fact of having such almost unobstructed power will make President Roosevelt and lesser office holders more cautious to make a clean record, than would be the case under the familiar system of one party blaming the other for all the faults and mistakes, and proclaiming itself as the only dependable body fit to govern. There is a gallantry and sportsmanship in the way the great newspapers, which so strongly fought against the re-election of Mr. Roosevelt, came forward the morning after election day like good sportsmen, proclaiming their enemy of yesterday their recognized chief of to-day, by a fairly won battle within the bounds of the Constitution of the land.

No positive explanation for the unexpected and vast turn to President Roosevelt has come to my notice; or, at least, the explanations do not explain. His four years' administration denounced as harmful and wrong, the country yet endorses it with such majorities as completely silence the critics.

Everything depends now, of course, upon what the New Deal will do with its power to enact what laws it likes, and to defeat such laws as its opponents may try to enact. Unable to blame anyone but themselves, if things do not go well with America for the next four years, they will be likely to keep the record clean.

I FOUND Bishop Lee's card on my desk at the office of the Philadelphia Missionary and Church Extension Society last week, indicating that he had called but found me out. That was just too bad, for a talk with him about Malaya would have been very much to my liking. Doubtless he, like other Bishops and returned missionaries from the various mission areas of Methodism, are being detained in America to help put across the plan the General Conference created, known as the Million Unit Fellowship Movement. As you have doubtless been told, our Methodism gave for World Service in 1925, the vast sum of $8,507,000 for the year. In 1935 (just ten years later—the slump years) its gifts fell to $3,000,000. To restore this lost field of service for Christ, General Conference set the goal for this year and the future at $12,000,000. Not knowing the Church as a whole in the way that our leaders know it, but knowing how slowly our church is recovering from the past ten years of fallen incomes, I take it for granted that this twelve million dollars is not going to be received by simply announcing that we could use it to good advantage if we had it. But the appeal of the mission fields, the interest of the church and the pastors, and the widespread longing to get back to those higher planes of giving that our Methodism so recently enjoyed, all make us hopeful that by the date set for victory, 1940, Methodism will have recovered her lost power for world evangelism. When I size up this local church or that—like the very one I am serving, I do not see how it is to be done. But when I think of the merit of the cause, and of the actual success of other days, I pray that I may live to see it done.

CORRESPONDENTS here in the home land have not kept me supplied as well as usual with those spicy local notes that help keep the "has-beens" of Malaya in touch with the "now ares," but you and I are indebted to our good brother Guy H. Little for the following tid-bits of news about the American Malayans resident in the Western States.

The next item is too attractively put by Brother Little to give it in any but his own interesting words. "The first week in August we had the extreme pleasure of a visit from J. Preston Cole and family, of Spiro, Okla, where he is pastor of the Methodist Episcopal Church, South. The former Malayans assembled for a picnic in a park in the shadow of Angelus Temple. Among those present were the Oechslis, Shorts (Harriet Reid), Dartons, Jessie Brooks, Hornbecks, Drapers, Myricks, and others." He then recalls delightful memories of persons and events on the field which, while they would not mean much to an outsider, are milk and honey to us old Malayan "has-beens." California comes nearer to being the American suburb of Malaya from the missionary view-point than does any other place on the map of the world. They have a Malayan folklore of their own, and they are as clannish as a group of Scots.

A Merry Christmas and A Happy New Year.

Eddystone, Pa., U.S.A., Nov. 9, 1936.

W. T. CHERRY.

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. *The prices are quoted in Straits currency.*

New and Inspiring Hymn Books

At no time has youth had for its use a hymnal such as *The New Hymnal for Youth.* It is the result of five years of careful study of the needs of youth, and in its compilation consideration has been given to the new high standard of worship. There are 344 vital hymns—the best of old and new—with tunes that are vibrant and inspiring; grouped under subjects of special interest to modern youth, such as Trustworthiness, Courage, Loyalty, The Quest of Beauty, Truth, and Goodness, Community Love, Good Workmanship and World Friendship.

From every source of literature has been culled material for devotional use. There are Scripture selections and quotations from the works of Robert Browning, Walt Whitman, Alfred Tennyson, Samuel Coleridge, John Oxenham, Joyce Kilmer, John Masefield and Rabindranath Tagore, among many other well-known writers. In all there are 196 Aids to Worship, Responsive Readings, Scripture Selections, prayers and High Resolves, and Selections of Devotional Prose and Poetry.

In addition it gives complete Services of Worship for general use and special occasions.

All who are responsible for the music for either weekday or Sunday school children's services, will welcome *The Hymnal for Boys and Girls* which contains many old favourites and many new hymns that will surely become dear to the hearts of all that use them. The hymns are all classified, and this will enable the busy worker to easily locate the hymn required. Six services of worship are included.

This hymn book is suitable for schools, as two editions are now issued, namely, one with music and the other words only, published separately in an excellently printed and well-bound cloth volume, which will be found to be very hard wearing.

The New Hymnal for Youth.—Edited by H. Augustine Smith (With Music) $2.00

The Hymnal for Boys and Girls.—Edited by C. B. Parker and G. D. Richards. With Music $1.75. Words only 65 cents.

ALL THAT JESUS BEGAN:
the Social Outcome of Christianity

By A. W. Harrison, *Principal of Westminster Training College*

S. C. M. Press.....$1.00

This helpful book, from the pen of a historian, presents a hopeful outlook upon the Christian movement. The author believes that Christianity is inextricably bounud up with the Church, even the Church as at present divided. The essence of Christianity is to be found within the members of that body rather than in the Church itself.

The first contribution of Christianity to the world has been its thought of God as a Father. This has made for simplicity and directness in worship. The best reflection of this thought of God is to be found in the human family at its best. In pre-christian Rome the father had the power of life and death over his family. Exposure of children or their sale into slavery was a common practice. But from the time of Constantine, legislation to prevent these cruelties and the establishment of foundling homes by the church made the lot of the unwanted child easier. Christian influence made the mother, rather than the father, the center of the home. Thus the position of woman improved, and man and woman camed to be considered as equals.

The doctrine of Brotherhood transformed a civilization which had been sustained upon the backs of slaves.

Christianity has found expression in such extremists as St. Simon Stylites who is said to have stood on one foot at the top of a pillar for a year, while his other foot was infected with hideous ulcers. Then there was Suso, the German mystic, who slept in a nail-studded garment, and St. Francis, who cherished the bodily torment of lice so much as to call them "celestial pearls." Yet one can see great improvement in the Christian's attitude toward the body, whether animal or human, by contrasting the era of the Roman Gladiatorial Games with the present age of hospitalization, medical research and humanitarian laws.

Although the Church has sometimes lagged behind in its intellectual development, the Bible itself has been a mighty stimulus to thought. Translation of the Bible opened the way to popular education, and at the same time influenced the thought forms and literary style of the people. Art has been animated by the religious note. During the Renaissance, even the Pagan Gothic architecture was hallowed in the cathedrals of Europe.

Christianity has given us a wealth of beautiful music, elaborating the Psalms into anthems and oratorios. The greatest men in musical history found inspiration in Christ.

The fearless search for truth, which is the driving force of Science, is essentially the spirit of Jesus, Therefore Christianity and Science are not opposed in principle. "Our hope for the future depends upon an alliance between true science and true religion."

It is difficult to predict the ultimate outcome of the Christian message. In the midst of the battle it is hard for the individual soldier to tell which side is winning. But we know that Christianity has survived severe persecution, bitter criticism and the unconcern of whole periods of history. We believe that "This is the victory that overcometh the world, even our faith."

W. S. Reinoehl.

The God Who Speaks by B. H. Streeter. Macmillan and Co., London. 5 sh. $2.50

A series of six lectures and a supplementary discourse were given by the author in the Chapel of Lincoln's Inn, one in each of the Law Terms.

Having stated that during the last two years he has discovered "that certain limitations are inherent to any purely intellectual approach" to religious problems he adds that only in proportion as there is in the seeker after truth a growing adjustment of the whole of personality to that all-embracing ocean of Reality is his intellectual interpretation of it likely to be on right lines. "A sincere attempt to do the will of God will be a preliminary condition of 'knowing of the teaching whether it is true.'"

As the author points out later, this is an age when thinkers are discovering that a purpose must be given to Reason. There is no such animal as "objective thinking." This discovery is making itself felt in every realm of life. In the theological world Professor Edwin Lewis' book "The Christian Manifesto" and Streeter's book which we are now reviewing are evidence of this trend of thought. The idea that all good reasoning will bring us to Truth and that if a man reasons in sincerity he does God a service is now untenable. The intellectual deceives itself unless it is drawn out, inspired, and directed by something which transcends it and is beyond it.

The author's recognition of the limitations of the intellect accounts for the touches of spiritual reality in this book. The author applies his mind to the subject as vigorously and as openly as ever before but there is this difference—his scholarship here is consecrated to God. The first lecture entitled "God's Plan" points out that as "dialectical materialism" gives Communism the certainty of victory the Christian conception of God's plan, if re-affirmed in our day, can give us a hope and trust. The succeeding four chapters deal with the gradual unfolding of God's plan to Israel and to individuals. This is followed by a study of God's method of communication and of the content and ethical nature of the communications. Merged into this study is the subject of Divine Guidance, the criterea for judging guidance and the four conditions for receiving correct guidance:—(a) absolute surrender, (b) self-knowledge (c) Fellowship in waiting and (d) suffering, sacrifice and humiliation. The sixth and last chapter is a very important contribution to our day. He begins thus. "The eighteenth century thought of itself as the age of Reason, the last half of the nineteenth as the age of Reasonableness. The present is coming near to being the age of Unreason." The modern revolt from reason seeks to justify itself by an appeal to the findings of psychology. As Reason itself is considered psychologically as the "rationalisations" of the ego-centricity of man it stands questioned. Religion which purports to overcome this ego-centricity can alone come to the rescue.

V. B. Paranjothy.

A NEW YEAR MEDITATION

H. B. A.

A Word

"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matthew 6.33.

Let us walk softly, friend;
For strange paths lie before us all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

—*Lillian Grey.*

A Young Man's Prayer

The following poem was written by a young man, twenty-three years of age, in Japan on New Year's Day, 1907, as a personal prayer and aspiration for the new year. He sent it first to his mother, and through her, it found its way into Harper's Bazaar. The poem literally has gone round the world, having been printed in practically every journal of standing in the civilized world. The author, Howard Arnold Walter, died at Tahore, India, in 1919. He did many useful, even brilliant, things, but nothing that will endear him to the hearts of all people more than the writing of this poem, which he called "My Creed."

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to bear;
I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh and love and lift."

A Possible Heaven

"New Year's Day is the universal moving day. Out we go, whether we will or not, from No. 1936 to No. 1937, and January First, as the very name indicates, is the door of our new house. Janus was, as Ovid tells us, the doorkeeper or janitor of heaven, and 'janua' was the common Latin word for 'house-door.' I do not wonder that we are to be evicted from our present house, for even in the term of a single year, we have proved ourselves pretty bad tenants. How selfish and thoughtless and wrong-headed and wrong-hearted most of us have been, and what a mess we have made of the premises!

"I do not know what use our landlord, Father Time, makes of the old year when we have done with it, but what a housecleaning must be necessary before he can let it out to other occupants! And, on the other hand, what a fine thing it is to have a brand new year to move into, as pure and spotless as the celestial regions and quite as fit for angels as for men. Nothing is cleaner than the future and January First is really the possible door of heaven."—Ernest Crosby.

The Eternal Quest

Have you missed in your aim?
Well, the mark is still shining.
Did you faint in the race?
Well, take breath for the next.
Did the clouds drive you back?
But see yonder the lining.
Were you tempted and fell?
Let it serve for a text.
As each year hurries by,
Let it join the procession
Of skeleton shapes
That march down to the past,
While you take your place
In the line of progression,
Your eyes on the heavens,
Your face to the blast.

—*Author Unknown.*

Prayer:

"We render unto Thee our thanksgiving, O Lord our God, Father of us all, for that Thou hast sheltered, assisted, supported, and led us on through the time past of our life, and brought us to this hour. And we pray and beseech Thee, O God, grant us to pass this day, this year, and all the time of our life without sin, with all joy, health, and salvation. But all envy, all fear, all temptation, all the working of Satan, do Thou drive away. Supply us with things good and profitable. Whereinsoever we have sinned against Thee, in word, or deed, or thought, be Thou pleased in Thy love and goodness to forgive, and forsake us not, O God, who hope in Thee, neither lead us into temptation, but deliver us from the evil one and from his works; by the grace and compassion of Thine only begotten Son, Jesus Christ." Amen.

—Liturgy of Saint Mark (175 A.D.)

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the December issue*).

When the conspiring chiefs were informed by the members of their families that the evil-doers did not have sufficient courage to attack Nommensen in his house or elsewhere they tried to buy his faithful house-boy, but he could not be persuaded to do his master an injury however large a reward they might offer.

Finally they went to the witch-doctors whose daily work it was to overcome undesirable elements. At once these fellows were ready to gratify the chieftains' wish. Now they felt that within a short time this dauntless man would be done away with for good and all. Resourceful and clever though he was the witch-doctors would find out by the help of one of their servants how to get into the Tuan's house. When all the preliminaries had been arranged, one of these boys quickly returned to the home of the magician with the necessary information. With a sneer on his face he listened to the boy's story while at the same time he meditated on which potion would do the work most perfectly.

On a certain morning one of the chiefs, provided with a small flask of poison, made his way to *Hoeta Dame* and pretended that he had very important matters to discuss with Nommensen. When the chief learned that the Tuan was still sleeping he asked the boy, who was busy preparing breakfast, to go at once and wake him. The boy asked him to wait as he could not at that moment leave his cooking, but the man said that he would keep an eye on the cooking while the boy was out. Thus, the unsuspecting boy went to call his master. In a moment the flask containing the poison was produced and the contents were emptied into the food which in a short time would be set before Nommensen. When the poison had disappeared in the kettle and after giving the rice a good mixing up with the spoon he left the building unnoticed and hid behind some bushes to await with anxious breath the results of his scheme.

However, he had not long to wait as the boy soon returned, and appeared to give no thought to the sudden disappearance of the man. Having put the poisoned rice in a dish it was taken inside the house. But to the chief's great surprize nothing happened except that he heard the Tuan's dog, which had eaten some of the rice, howling pitifully. In a short time it was dead and dragged out of the house by the boy, while the white man in his usual good health came out of the house with his medicine kit under his arm, as he was going to visit some of the sick people in the neighbourhood. For some time the chief followed him around until he was convinced that Nommensen was not sick, and that he went on his way as cheerful and highspirited as usual. The realization of this fact caused the chief to do some serious thinking. He continued to keep near Nommensen but did not dare to speak to him because he was afraid to confess his crime.

It is a psychological phenomenon repeatedly demonstrated in the case of criminals that they frequently return to the place or the neighbourhood of their crime.

On a certain Sunday he heard Nommensen preaching in the church concerning God's love for mankind and of His will that men should love each other: That God did not spare His own Son, but sent Him into the world to deliver us from the bond of Satan, and that He also died to free us eternally from the power of the evil one.

"We have been redeemed, my friends," said Nommensen. "God has been kind to us. Therefore we should love and obey Him. Do not forget, we may not be jealous; we must cease hating each other, and no longer kill and eat people, for if the Bataks do such things then it will be impossible for God to receive them into His kingdom."

These words made such an impression on the shrivelled soul of the poisoner that he decided to confess his crime to Nommensen.

When the church service was over and Mr. Nommensen had started homeward this chief stopped him and said, "Tuan," and at the same time he placed his hand over his breast, "I have such a pain here. Can you perhaps give me some help for it?" "I don't know," was the reply, "but come along with me to the house and there I shall see what I can do for you."

Upon their arrival at the house Nommensen asked the man to open his shirt, supposing that he had been wounded by a gunshot. When the chief indicated that such was not necessary the missionary was a bit mystified and waited for the man to explain. Finally he said, "Tuan, my pain is on the inside. You said a bit ago that we must love each other because God requires this of us. Do you do that?" "Certainly, my friend," he replied, "for that reason I have come to lead your people in a new way by which you may inherit eternal life."

Then the chief replied, "If, for example, I were your enemy, would you then still love me?"

"Why do you ask me that?"

"Because I have always been a real enemy of yours. From the beginning I tried to kill you for we thought that you had come to plunge our people into misery. Therefore, we have tried every possible way to get rid of you and finally I decided that I would poison you, which fortunately did not come to pass, because it appears that your God is greater than all our gods and witch-doctors put together."

There followed a moment of silence after this open-hearted confession. The Tuan saw that the chief desired to receive complete forgiveness. Therefore, thoughts of the trouble which this man had caused were quickly put aside, when he remembered the faithful care and protection with which the Heavenly Father had surrounded him.

Nommensen extended his hand and said, "My friend, according to Christ's teaching, I forgive you all the evil you have tried to commit against me."

This example of brotherly love made such an evident impression on him that the chief thereafter attended regularly the church services and later received Christian baptism. He was one of the first Christians in the community and became one of Nommensen's chief assistants. Both of his sons became native preachers and for many years worked by the side of Nommensen and were a great blessing to the Batak church.

It seemed as though there was to be no end to these testings. A few days later when Nommensen was on the point of leaving his house one morning a small party of Bataks came to call on him. They were as rude and impolite towards him as possible. It was their hope that his patience would finally give way and as a result they would find an excuse to murder him. They remained in his house all day long talking and trying to stir up a quarrel. They spat sirih juice over the walls of his house and on his furniture. Thus they continued with every form of impoliteness till well on towards the midnight hour. Then they informed Nommensen that they were going to sleep in his house. He cleared off a place on the floor for them and they were soon fast asleep. When Nommensen heard their even snoring he got up and quietly covered the men with blankets. When they awoke in the morning their great surprise can well be imagined. So ashamed were they that they left the house without a word. Finally they confessed that this incident was the means of their conversion.

In spite of the fact that the Bataks did all they possibly could to put all sorts of difficulties in Nommensen's way yet he always endured their annoyances and showed much love in dealing with them. He was always ready to receive the people, never being impatient even though the people came to him with all their small problems while he at the same time had much work of his own to look after. The Bataks were fond of litigations, not so much because of the gravity of the case involved, but because of their desire to have a reputation for being able debators. The man who could ask the most questions and was able to bring the matter to a successful conclusion was the most popular among the people. When they were unable to come to a mutual agreement over their difficulties the result would be an outbreak of war between the factions concerned. As Nommensen's position of influence among the people increased they came to him more and more with their disputes. For hours at a time he would listen with endless patience to their wrangling and then he would have to render a decision with Solomon-like wisdom. The proverb "time is money" was a matter which the missionary could not put into practice, for to do so would only make trouble for himself and nothing would be accomplished. So he never refused to listen to them, for during their arguing frequent opportunities would arise which would allow him to show them how much superior the Christian conception was to the pagan superstition. The only authority which he possessed (for at that time no constituted Judicial Authority existed in Batakland) to bring about are conciliation between the partise was his thorough practical Christianity and his genuine belief in Christ's guidance which would always show him the good way.

At first this seemed like time lost for he seldom got the opportunity to put in a word of Christian teaching since they argued their points with such heat and excitement. But for Nommensen the chief consideration was that by this process he gradually came to win the confidence of the people and to comprehend the sly disposition of the natives and to better understand their mental operations, all of which proved to be of much value to him later on.

Years later when the younger missionaries would complain about the difficulty caused by the argumentative disposition of the Bataks, they would say, "They are yet children and we must comprehend their childish thoughts then shall we understand them better and be more competent to lead them to God."

Nommensen was better able than anyone else to understand the cause of their disputes and to say the right word at the right moment in order to bring about a satisfactory solution of their problems. For this reason during the years of great unrest he was able to bring peace in many difficult situations and with a cautious hand extract the roots of hate. In this manner he won the respect and honour of all the Batak prople, and for that reason they have conferred upon him the highest title that the Bataks can give—"Ompu" (grandfather).

(To be Continued)

TALKS TO BOYS

THE TWO-FACED GOD

Did you ever wonder where the first month of the year got its name? "January" is a strange word, and we have to go right back to the time of the Romans to find where it came from. This month was named after the old Roman god, Janus. Janus was the strangest of the Roman idols, because he had two faces—one at the front and one at the back! So you see, he could look both ways at once! A head like that would be very useful for crossing a busy street, wouldn't it?

It was quite a good idea to name the first month of the year after him, wasn't it? Because, in January—especially at the beginning—we think of the past and the future. Like Janus, we look backwards and forwards at the same time. Now, for instance, we have all of 1936 behind us and all of 1937 (except a few days) still ahead.

I wonder what we see when we look back? Some see all happiness and joy; some have sadness to look back on. Each of us sees something different. Janus was the god the Romans put to stand in the doorway of their temples, and as we pass through the doorway with "New Year" written over it, we glance backward at the pathway along which we have come, and which has led us to it. But don't let us look back too long. As we start forward into 1937, let us look ahead and see what we are going to do in this new year. Let's plan to make it a happier year than 1936 has been, and let's plan so that, by the time we say goodbye to 1937, we shall be satisfied that we have done our very best with it.

Shall I tell you why I think it is more important to look forward than to look back? There are two dangers about looking back. The first is that if we have done well in the past, we are inclined to slow up our efforts. Supposing you have done well at school or at sports in 1936; well, if you look back too long at that success, you may begin to think that you'll be able to get on fine in 1937 *without trying*. That, of course, can never happen. Have you ever seen a man trying to walk forwards and look backwards at the same time? He doesn't walk very straight, does he? And I don't think he will get far without bumping into something. They say that "pride goes before a fall" and the man—or the boy—who is always looking backwards proudly at his successes will very soon come down with a crash.

But suppose we havent't been very successful in 1936? Perhaps we haven't done as well, at work or play, as we think we ought to have done, or perhaps for some of us, it has been an unhappy year, and when we look back at it, we feel discouraged and say to ourselves, "I failed last time, and it isn't worth trying now." That's just like a man trying to walk up a hill and drag a big weight behind him, when he could quite easily throw it away. Thinking about the bad things in the past is just like a big weight that keeps us back from getting on as well as we should.

We can't be like Janus and have two faces; we have only one, so let it be a forward-looking one, not one that is looking back all the time and making its owner either too proud or too sad to do his best in the future. Saint Paul was a very wise man, and this is what he said about it: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark." Don't you think he was right?

If we follow this advice, we see 1937 stretching away like a big road, ahead of us. There are many side-roads and many obstacles in the way, so we need to watch our steps very carefully. You can imagine what will happen if we keep thinking about what the 1936 road was like, instead of paying attention to this one! Sometimes, in 1937, it may be hard for us to follow the road, but don't forget, there is always our Guide—the Lord Jesus—who wants to help us; and if we ask Him, He will show us the best way to go.

Remember then, that this month has two faces, but be sure to remember, as well, that by far the more important of the two, is the 1937 one!

A FORETASTE OF METHODIST UNION

A "FORETASTE of Methodist union" thrilled the South when the Western North Carolina Conference of the Methodist Episcopal Church, South, with a bishop of the Methodist Episcopal Church presiding, unanimously adopted a resolution asking the College of Bishops of the Church South to ask all Conferences to vote next year on the proposed plan of Methodist union. Bishop Edwin F. Lee had just spoken before the Conference on "America's New Challenging Frontier." A petition, signed by eighteen leading ministers of the Conference, was presented to the presiding officer, Bishop Paul B. Kern, asking that this request be made of the College of Bishops. Just before the question was put to vote, Bishop Kern called upon Bishop Lee to preside over this session of the sister church. The question was put to vote—and the vote was unanimous for submission of the question next year.

—*The Christian Advocate.*

THE EPWORTH LEAGUE

G.S.A.

Epworth League Song and Sunset Service

A Sunset Service was held by the Penang Union League on 7th November 1936 at the Miami Beach, Batu Ferringghi. It was very well attended, and was a success. The leaguers returned home at 7 p.m.

Penang Union Epworth League

Successful Picnic at Tanjong Bungah

Despite all that has been said about it, Friday, the 13th of November, proved an auspicious day for the Penang Union Epworth Leaguers who held their annual picnic last Friday at the "Tanjong Bungah Villa."

The Leaguers were gathered together in happy fellowship from 9 a.m. till 6 p.m., when it was just dark for them to return home.

Special programmes of Land and Sea-Sports were arranged for the picnickers. Community singing was indulged in, and many enjoyable moments were provided by the Singing Competitions between the ladies and gentlemen. Both land and sea sports were keenly contested.

Prizes were distributed by Miss L. Urech to the successful competitors before the picnickers dispersed.

Ipoh District Epworth Leagues

The Ipoh District Epworth Leagues had their 1st Annual Picnic at Kampar on Saturday 24th October. As early as 8 a.m. leaguers from Sitiawan, Ipoh and Teluk Anson arrived, and the programme for the day started with volley-ball and badminton matches between Ipoh and Kampar with these results:— Kampar won in volley-ball while Ipoh won in badminton. After breakfast, Sitiawan met Teluk Anson in volley-ball and badminton which resulted in a win for Sitiawan in both matches.

At 11 a.m. there were held at the Kinchup Gardens swimming contests in which Kampar won the obstacle relay and Ipoh won the free style relay.

After a curry tiffin in the School, the Kampar League entertained the visitors to a short play in their new hall, and the party then had an excursion to the mines of the Yukon Gold Company.

Before tea, the finals were played off when Sitiawan beat Kampar in volley-ball and Ipoh beat Sitiawan in badminton.

The day's programme wound up with a mixed hockey match between Ipoh-T.A. and Sitiawan-Kampar which resulted in a draw of 1 goal each.

The smooth running of this successful picnic reflected great credit on Messrs. Wong Hean Kim (Business Manager) and Tai Swee Choon and their committees. Altogether there were 150 members present on that day.

Hon. Secretary,
ERIC G. RODE.

Foochow Epworth League, Singapore

During the past few months the League has earned greater support from its members and as a result, has been able to carry on its work with ever-increasing interest and enthusiasm. Except for very special reasons members turn up in full force at whatever meetings, social or devotional. December has been a particularly busy month for the League. At the beginning of the month a morning watch was held at the Botanical Gardens, the speaker being the very amiable Miss C. C. Kenyon who stressed the importance of keeping morning watch by the leaguers. The members started out to the garden at 6 a.m. amidst pouring rain and it was thought that they would have a good 'morning wash' instead. Fortunately the rain ceased not long after their arrival. The service was conducted without interruption and it was as impressive as it was unique. On 12th December a fancy dress social preceded by a dinner, was held at which both members and guests helped to make the occasion an unqualified success. A flash-light photographer was called in after dinner. Three attempts at photographing were made. Each time the flash light mechanism clicked but no light flashed. Finally, the photographer in total darkness inadvertantly smashed his camera by falling on it, to make the failure complete. Not disheartened by this, the members carried on the function in high spirits. The fancy dress social saw a conglomeration of varied and interesting personalities. There were the Honolulu dancers, Queen Elizabeth, Sir Walter Raleigh, Napoleon, Chettier, Sikh woman, Malay woman, Sun Goddess, Japanese woman, to name but a few. Two first prizes and 4 consolation prizes were given away. The judges were Mrs. Hoover, Miss Jackson, Miss Nelson, Miss Kenyon and the Rev. Andrew Chen.

The last important function of the league was a Christmas service. The programme included a short X'mas play with Mrs. Hoover as the director, a song by the choir and two vocal duets.

The Foochow Epworth League looks forward to a more busy and fruitful year in 1937.

Grand Fancy Dress Social of The Ipoh Union Epworth League

As a conclusion to the activities of the Ipoh Union Epworth League for 1936, the fourth vice-president Miss Wong Phek Lin, with the able assistance of Messrs. Low Chooi Beng, E. Rode and T. Appaduray, organized a Grand Fancy Dress Social on Saturday, November 21st at the Anglo-Chinese Girls' School Hall.

The entertainment was a great success and most of those present, members and non-members alike, were in fancy attire.

Even the nobleman of the medieval period in his lace and gold embroidery to the present "cavalier of the road" in his rags and paraphernalia ever ready to tell one's fortune for a little consideration, were represented. It was indeed a pleasant sight to watch these people parade round the hall to some snappy tunes.

After some deliberation the judges announced the winners as follows:

Non members: Miss Charlotte Wulf as a Filipino lady.

Lady members; for the most beautiful costume: Miss Yong Kwan Thai as the charming flower girl; for the most original costume: Miss Lily Pierson as a very modern Persian girl.

Men members: Mr. J. K. Appaduray as the "lady with the beautiful eyes" and Mr. Wong Yeng Choon as the blushing bride.

Visitors at this social were Rev. M. Dodsworth, District Superintendent, Mr. G. S. Arumugam, Secretary for Young People's work and Mr. Jeyasekara, President of the Taiping League.

Devotional and cabinet meetings were held regularly and the fouth department has arranged many fine social entertainments during the year. All the other departments have done their work well.

Mr. Arumugam who gave away the prizes, briefly complimented those in charge on a very fine social evening and said that in these days when entertainment was commercialised, it behoved young people like the leaguers to entertain themselves in the best way they could.

Teaching Staff

A.C.S. Sitiawan.

1937 INSTITUTE

NORTHERN DISTRICT (IPOH AND PENANG)

Date: Friday 26th March to Monday 29th March.
Place: IPOH.
Dean: The Rev. M. Dodsworth.
Business Manager: Mr. Low Chooi Beng—Ipoh.
Meeting—21st November 1930

AGENDA.

1. Class Periods.
2. Subjects.
3. Faculty.
4. Afternoon Programme including outings and games.
5. Evening Programme.

Evening Programme to include

a. Public Concert.
b. Pageant and Concert Night.
c. Public Lecture.
d. Life Service Secretary.
e. Games.
f. Outings.

TENTATIVE PROGRAMME

Southern District Institute—Saturday April 24 to Wednesday April 28

1st Period—7.15 *to* 7.45 *a.m.*

Morning Watch

Sun. 25th April—Mr. Too Hing Kei; Rev. B. H. Baughman.
Mon. 26th April—Mr. Loh Hung Loon; Rev. W. A. Schurr.
Tues. 27th April—Mr. T. R. Doraisamy } Department of
Wed. 28th April—Mr. T. R. Doraisamy } Spiritual Work.

2nd Period—8.15 *to* 8.55 *a.m.*

Bible Study

How Jesus Met Life Questions: by H. S. Elliott
Rev. J. S. Arthur.
Rev. B. H. Baughman.
Rev. J. V. Ayaduray.
Rev. W. S. Reinoehl.
Miss M. Marsh.

3rd Period—8.55 *to* 9.30 *a.m.*

Christian Living (*Group Discussion Hour*)

(a) What does it mean to be a Christian?—Rev. S. S. Pakianathan.
(b) Understanding Ourselves—Mr. L. B. Jenkins.
(c) The Prayer that helps us live—Rev. Goh Hood Keng.
(d) Social Problems: dancing, smoking and drink habit—Rev. P. L. Peach.
(e) What shall I do with my life?—
Rev. E. S. Lau (Men)
Mrs. A. Eklund (Women)

4th Period—9.30 *to* 10.10 *a.m.*

Methods

Department of Spiritual Work—Mr. T. R. Doraisamy.
Social Service and World Evangelism—Mr. Too Hing Kei and Miss M. Pavee.
Department of Recreation and Culture—Mr. T. Appaduray.
Church School Methods—Miss E. Nelson.
Worship through Drama—Mrs. Schurr.
General Methods (Secretary and Treasurer)—Mr. J. M. Pakianathan.
Junior and Intermediate League—Miss Ong Nya Lay.

5th Period—10.10 *to* 11.00 *a.m.*

Lecture Hour

THE CHURCH

(a) The Church, its origin and destiny.
(b) The Place of the Church in World Problems.
(c) The Malayan Church—its ideal and social evils of Malaya.
(d) Malayan Methodist Youth—How and What to contribute towards the building of a powerful church.

RECESS—11.15

Business Meeting—11.15 *to* 12.30 *p.m.*
Non-Business Delegates—11.15 *to* 12.00 *p.m.*

Monday 26th April—Literary Programme—Mr. E. A. Dutton.
Tuesday 27th April—Stewardship—Dr. Paul B. Means.
Wednesday 28th April—Drama—Mrs. Schurr.

9.30 to 10.10—Special Class for Christian Workers.
Problems in Youth Leadership—Rev. Abel Eklund.

Badminton Match.
"Epworthians" vs. Messrs. Henry Waugh,
Penang Volunteer Drill Hall,
Won by "Epworthians,"
Nov. 21st and 28th, 1936.

Kuala Lumpur District Cabinet.

Ipoh District Cabinet,
taken at Inter A.C.S. Games, Sitiawan.

OUR SCHOOLS

Our School Magazines

Each year the standard of the school magazines seems to improve and there is every reason to be proud of the publications which go out from our Methodist schools. Naturally there is a similarity in all school magazines and yet each one has its distinctive quality.

One of the most attractive is the Penang A.C..S. magazine with its numerous illustrations in the character of wood block prints. Penang is fortunate to have such fine artists. Another secret of the artistic make-up is the avoidance of crowding. The print is good and the photographs are unusually clear and best of all the articles are extremely readable.

From Ipoh comes "The Voyager" which gives more news of the school and its activities and less space to students' literary attempts. For students and old boys, The Voyager shows a keen appreciation of what ought to be recorded.

The Girls' School of Ipoh refuses to be left behind and in "The Argosy" we have a magazine which many girls have helped to prepare. Naturally there is less space given to sports but we see that the girls find that phase of their school work extremely interesting. The literary section is by far the largest and most interesting in the magazine but would be improved by more illustrations. One fault that one can find with The Argosy is that the type is a bit small, but perhaps the staff feels that larger type would mean cutting down the amount of material.

From Seremban comes "The Silent Sign Post," a magazine which has an attractive make-up and plenty of information concerning school activities and students both present and old. This magazine is more or less unique in that both girls and boys have worked to make it, since the Seremban school is a co-educational school.

"The Treasure" of the A.C.C.S., Singapore, is a bit different from most magazines in that it is published by the teachers rather than by the students. It is true that most school magazines have one or two teachers on the editorial staff but the students themselves are supposed to be responsible for publishing the magazine. This does not mean, however, that no students' writings appear in the magazine for the compositions chosen from the various standards are extremely good. The only illustrations in the magazine are photographs and it is regrettable that in the printing some of them have not come out as clearly as they ought. This is one of the few magazines in which every boy in school has his picture for each standard, as well as the various organizations and sports teams, is shown.

Kuala Lumpur News

One hundred and forty Cambridge students with their parents and friends joined in a Cambridge Recognition Service in Wesley Church, Kuala Lumpur on 29th November. School Captain Chew Him Fah of the M.B.S. and Miss Victoria Hunt of the M.G.S. and the two school principals took part in the service. Rev. W. A. Schurr delivered an inspiring address on "Creative Education."

The *Methodist Boys' School Prize Giving* was held on 4th December. In the Principal's address he announced the establishment of an endowed scholarship to the value of $10,000 by Mr. Chew Kam Chuan in honour of his father the late Mr. Chew Wing Sen. This is to be awarded to the best boy in Standard Five to pay fees for Standard Six. It will also pay fees for about eight other poor boys.....On 14th December the Senior Class dinner was held at Wong Kee Gardens.

Nibong Tebal Annual Parents' Day A.C.S.

ART AND HANDWORK EXHIBITION

The Exhibition of Art and Handwork surpassed those of previous years —Hygiene posters, friezes, pencil drawings, water colour paintings, maps envelopes and paper boxes, handbags, cushions, table runners, table covers, caps and purses made of canvas, hessian cloth, wool and raffia by the girls of the school who have gone through another year of sewing and stitching which was started last year. The well designed books made by Standards IV and V compared favourably with professional work, while a beautiful glass show-case made by a dozen boys from the same classes was much admired by those present. There were also a number of raffia and cane baskets and decorated raffia trays.

At 5 o'clock before a packed hall, a variety entertainment by the pupils, a programme of 14 items, was gone through without a hitch. Perhaps the most interesting item was the Court Case scene depicting the interpretation of evidences in Tamil, Malay and Chinese into English which was hugely enjoyed by all present. The other four plays on the programme were also well dramatised, while the Indian Club swinging and the Harmonica items were well applauded.

PARENTS' INTEREST IN SCHOOL

Before the conclusion of the programme, Mr. Looi Leng Yim, the Headmaster of the school, thanked the parents and friends of the school for their kind presence that evening thus showing the great interest they have in the school. He then called upon Dr. Proebstel, the Manager, to say a few words.

Dr. Proebstel said that he was very pleased with the work done in that school. "After what I have seen and heard what the children here are doing, I can say that this school is doing as good work as any of the schools in Penang." He had thoroughly enjoyed the beautiful Harmonica music, the play, and the other items. He was very glad that the school was serving the community in that district. He thanked those present for their attendance and congratulated the Headmaster and his staff for a very successful year's work.

—*Straits Echo.*

Ipoh Union Epworth League Grand Fancy Dress Social.

Success to A.C.S. Ipoh
Queen's Scholarship for Second Year in Succession

The many friends and well-wishers of the Anglo-Chinese (Boys') School, Ipoh, will be glad to hear that, for the second time in succession, the F.M.S. Queen's Scholarship has been carried by one of its pupils.

The winner is Mr. Ng Wah Hing, the eldest son of Mr. Ng Ee Cheong, the well-known railway contractor, and Mrs. Ng Ee Cheong, of Pasir Puteh, Ipoh, and a brother of Ng Yok Hing, who won the Queen's Scholarship last year after a brilliant career at the same school and who is now in London studying for medicine.

Like his brother, Mr. Ng Wah Hing has been equally persistent and hard-working and his success reflects much credit on the Anglo-Chinese School where he had been a student right from the Primary.

Mr. Ng Wah Hing also enjoys the honour of being the first student editor of the school magazine, "The Voyager," which has just come from the printers. In previous years the magazine had been edited by members of the tutorial staff of the school.

Mr. Ng Wah Hing is of a very unassuming disposition, and is very much liked by his fellow school mates and others who have come into contact with him.

The other scholarship set apart for Malay students in the F.M.S. has been won by Raja Zohar, of the Malay College, Kuala Kangsar.

A.C.S. Annual Dinner

Over a hundred and thirty were present at the annual dinner of the London Matriculation and Cambridge classes, 1936, held at the View Mien Hotel on Saturday 12th December night under the auspices of the school's literary society.

This is the ninth meeting of its kind and although the inclement weather kept a few from attending, it was a great success and the arrangement were a credit to the organiser, Mr. V. D. Kuppusamy.

Mr. T. Govindarajaloo, a Matriculation student presided and Miss Gazelle Traeger, Principal, Anglo-Chinese Girls School, Ipoh, Dr. L. Proebstel, Principal, Anglo-Chinese School, Penang, and Mr. Ng Wah Hing, the recent winner of the F.M.S. Queen's Scholarship, attended as special guests.

The others present included Mr. and Mrs. Percy B. Bell, Rev. Runyan and Mrs. Runyan, Miss Bunce, Mr. and Mrs. R. Kesselring, Mr. V. D. Kuppusamy, Mr. Yong Chong Oong, Mr. Fong Chu Wing, Mr. K. L. Devaser and Mr. Chin Kee Onn.

Toasts

The Chairman proposed the toast of H. M. The King and Inche Abdul Rahman the toast of H. H. The Sultan of Perak.

In proposing the toast of the school the Chairman reviewed the activities and achievements during the year. He appealed to the students to be loyal to their alma mater and to maintain its reputation.

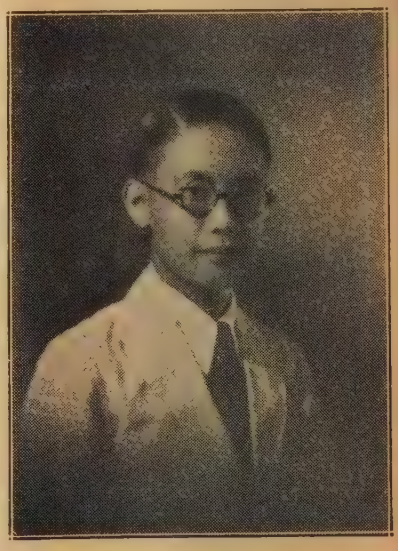
Referring to the late Rev. Horley, the speaker said that he laid the physical foundation of the school and infused it with spirit. Dr. Proebstel, he said, endowed it with intellect and strengthened it spiritually, making the A. C. S. an institution of no mean standing in the State. Mr. Bell, he said, had nutured the growing institution, made it productive of results and developed the vocational and practical aspect of education as evidenced by his expansion project for the construction of a Science laboratory and a workshop.

In conclusion the speaker referred to Mr. Ng Wah Hing, the winner of the Queen's Scholarship, and said that it was a credit to the school to win it twice in succession. Both the winners were brothers and it was also a credit to the family.

1937 Queen's Scholarships.

Our Methodist Church and Anglo Chinese Schools may feel very proud of three Queen's scholars whose names have been recently announced. The two 1937 awards for the Queen's Scholarship, the most coveted scholastic distinction in Malaya, are as follows for the Straits Settlements:

1. MR. CHIA KIM CHWEE of Singapore, student of the A.C.S., Singapore until the end of 1934. Mr. Kim Chwee is the son of Mr. and Mrs. Lim Siew Long and adopted son of Mr. and Mrs. Chia Keng Teow of Singapore. He began his schooling in Fairfield Girls School and passed into the A.C.S. Singapore in 1925. He won the Government scholarship for Standard 7 in 1933 and was awarded the first prize in the Tan Jiak Kim scholarship in 1934. He won the Straits Settlements scholarship in 1934. He joined Raffles Institution in 1935 and this was his second and last attempt for the Queen's scholarship. He plans to go to Cambridge next August but he is yet undecided what he plans to do.



Lim Hong Bee who has been awarded one of the 1937 S.S. Queen's Scholarships.

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2. MR. LIM HONG BEE is a member of the Straits Chinese Methodist Church, Singapore. He is the son of Mr. Lim Kim Chong of the Accounts Department, A.P.C. and Mrs. Lim of 40-Q East Coast Road. Mr. Lim was born in Kuala Lumpur and came to Singapore in his childhood. He had his elementary education at Outram School joining Raffles Institution in 1928. He plans to study medicine in England.

A third Queen' scholarship has come to Mr. Ng Wah Hing student of the A.C.S., Ipoh, whose picture appears elsewhere in this issue.

A.C.S. Singapore,

Senior Cambridge Dinner.

150 guests were present for the annual dinner of the Senior Cambridge Classes, A.C.S., Singapore.

The dinner his year was held at the G.H. Cafe Saturday, December 19th. Mr. T. W. Hinch, Principal, proposed the toast to the King. Mr. T. G. Thomas, class master, gave the toast for the class with Mr. Loh Swee Kee, monitor, making the reply. Dr. Lim Boon Keng, President of Amoy University proposed the toast to the Mission and Bishop Edwin F. Lee responded. Mr. T. K. Balasingam proposed the toast to the guests and Miss Kwa Geok Choo representative of the M.G.S. responded for the guests. The following quotation is taken from Dr. Lim Boon Keng's speech:

"Everyone who has lived in the Straits Settlements and F.M.S. must realise the great work that the Methodist Mission has done in fostering education: giving boys and girls the best that America and Europe can give. The unselfish way in which our friends have conducted education with a view to giving young men and girls of Malaya the best education possible is really something very creditable and I am sure that the people of the Straits Settlements are very grateful for the work that the Mission has done during these many years."

Although results of the recent examination will not arrive until next year, to a large number of the students the dinner was in the nature of a farewell to their teachers and friends whom they are not likely to see for some time. For this reason, the speeches made generally contained good counsel interspersed with hard facts.

Eveland Seminary Graduation

The Eveland Seminary graduation exercises were held at Eveland Seminary, 7 Mount Sophia, Singapore, December 18. The reception was held at 4.30 p.m. and the programme began at 5.30 p.m. The Eveland Seminary students staged a dramatization entitled "A Procession Through the Ages" showing the part women of the Bible have played in the progress of humanity. Miss Catharine Jackson spoke on "Our Growth Through the Years" and Miss Eva Nelson spoke about the present curriculum and the objectives of Eveland Seminary. Mrs. Edwin F. Lee gave a brief talk entitled "The Achievements of One." Mrs. Lee presented the diploma to the one graduate of this year, Miss Yeo Siew Ngoh.

A World Competition to be offered in 1936

By The New History Society of New York

The New History Society, founded in New York on April 5th, 1929, the principal aim of which is the establishment of an international integrated life between the peoples of the East and of the West, has, in the last few years, been conducting a series of competitions offered to the younger generation of each continent.

These competitions have been organized with the sole purpose of learning the opinion of Youth on world problems and of disseminating it among the leading educators, statesmen and publicists of every country. The competitions, with Prizes in each instance of $300, $200, $100, have been offered as follows:

FIRST: In 1931, to the students of the Universities and Colleges of the United States, on the subject: "HOW CAN COLLEGES PROMOTE WORLD PEACE?"

SECOND: In 1932, to the students of the Universities and Schools of Europe, on the subject: "HOW CAN THE YOUTH OF THE UNIVERSITIES AND SCHOOLS CONTRIBUTE TO THE REALIZATION OF THE HUMAN OF THE WORLD?"

THIRD: In 1933, to the students of the Universities and Schools of South and Central America, Mexico the West Indies and adjacent Island, on the subject: "HOW CAN THE YOUTH OF THE UNIVERSITIES AND PROFESSIONAL SCHOOLS CONTRIBUTE TO THE RECONSTRUCTION OF A UNITED STATES COMMONWEALTH?"

FOURTH: In 1934, to the entire youth of Asia (up to the age of thirty) and of the Islands surrounding that continent, on the subject: "HOW CAN YOUTH CONTRIBUTE TO THE REALIZATION OF A UNIVERSAL RELIGION?"

FIFTH: In 1935, to the youth (up to the age of thirty) of Africa, Alaska, Australia, Canada, Newfoundland, New Zealand, Tasmania, and the Islands belonging to these continents and countries on the subject: "HOW CAN YOUTH DEVELOP CO-OPERATIVE AND HARMONIOUS RELATIONS AMONG THE RACES OF THE EARTH?"

This competition is, at present, in progress.

Copies of the Prize-winning essays will be mailed free of charge to any part of the world on application.

WORLD COMPETITION

At the close of the Fifth competition, which will be at the end of the year 1936, The New History Society will present a WORLD COMPETITION (with subject and Prizes to be announced later) to the inhabitants of the world, without regard to age, sex or educational qualifications. The population of the entire globe will be invited to take part.

New History Society.

132 East 65th Street,

N.Y. City, U.S.A.

Famous Novelist Renounces War

Uncompromising war resistance has found a new and impressive champion in one of the world's outstanding literary figures. Aldous Huxley, celebrated British novelist, has thrown his support to the sensational campaign being waged in Great Britain by Canon H. R. L. Sheppard, who has already secured more than 100,000 signatures of men to a statement repudiating any participation in any future war. Canon Sheppard's host of anti-war workers has recently become affiliated to the War Resisters International.

In a pamphlet being circulated widely in Great Britain and causing a great deal of attention there ("What Are You Going To Do About It? The Case for Constructive Peace," published by Chatto & Windus, 3d.) Huxley strikes out at all the objections made to pacifism and asserts that constructive peace is possible.

"The Church does not condemn war," says another objector. The comment of the eminent novelist is:

> The Church does not condemn war; but Jesus did condemn it. Moreover, the Christians who lived during the first three centuries of our era not only believed that Jesus had condemned war, but themselves repeated the condemnation in more specific terms.

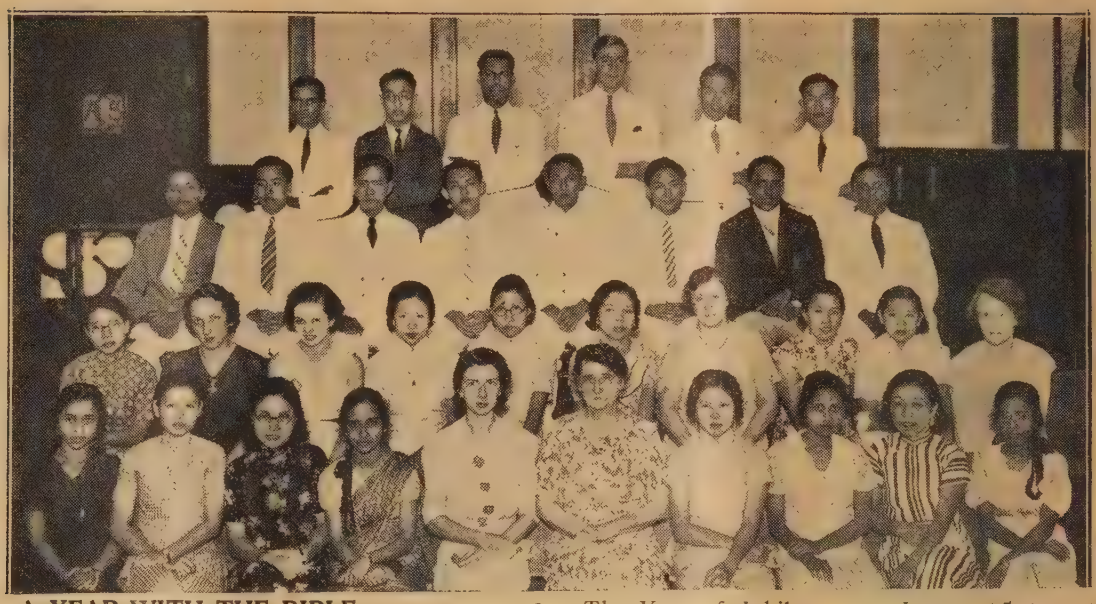
No doubt pacifism has its risks, but militarism does not provide security either. Huxley continues:

> The risks of militarism are far greater than those of pacifism. Militarism cannot fail to lead us into war, whereas pacifism has a very good chance of preventing war from breaking out.

Finally, this great British writer expresses his abiding faith in pacifism as a practical program:

> Pacifism does work. True, there is no pacifist technique for arresting shells in mid-trajectory or even for persuading the airmen circling above a city to refrain from dropping their bombs....But if the principles of Pacifism are consistently put into practice the big guns will never be let off and the airmen will never be ordered to drop their bombs.
>
> The best way of dealing with typhoid is not to cure it, but to prevent its breaking out. Pacifism is to war what clean water and clean milk are to typhoid; it makes the outbreak of war impossible.

—Nofrontier News Service



Ipoh Wesley Church Choir

A YEAR WITH THE BIBLE

January—Part I. Readings from the Pentateuch

1.	Creation Story	Gen.	1: 1—19
2.	Creation Story (contd.)	Gen.	1:20 to 2:3
3.	Man and Woman	Gen.	2:15—25
4.	The Fall	Gen.	3: 1—15
5.	Cain and Abel	Gen.	4: 3—15
6.	The Rainbow	Gen.	9: 8—17
7.	The Call of Abram	Gen.	12: 1— 9
8.	Human Sacrifice Forbidden	Gen.	22: 1—14
9.	The Birthright Sold	Gen.	25:27—34
10.	Jacob at Beth-el	Gen.	28:10—22
11.	Wrestling with the Angel	Gen.	32:24—32
12.	Joseph's Dream	Gen.	37: 1—11
13.	The Plea of Judah	Gen.	44:18—34
14.	Joseph Sees God's Guiding Hand	Gen.	45: 1—15
15.	A Father's Blessing	Gen.	49:22—26
16.	Reconciliation	Gen.	5:15—26
17.	Oppression	Ex.	1: 8—22
18.	The Call of Moses	Ex.	3: 1—12
19.	Contest with Pharaoh	Ex.	7:14—19
20.	The Passover	Ex.	13: 3—10
21.	Crossing the Red Sea	Ex.	14:19—31
22.	The Song of Moses	Ex.	15: 1—18
23.	Bitter Waters Made Sweet	Ex.	15:20—27
24.	The Manna	Ex.	16:13—23
25.	Water from the Rock	Ex.	17: 1— 7
26.	The Ten Commandments	Ex.	20: 1—17
27.	The Golden Calf	Ex.	32: 1— 6, 30—35
28.	A Freewill Offering	Ex.	35:30—29
29.	The Scapegoat	Lev.	16: 1—10
30.	Moral Laws	Lev.	19: 9—18
31.	More Moral Laws	Lev.	19:31—37

February—Part I. Readings from the Pentateuch

1.	The Day of Atonement	Lev.	23:26—32
2.	The Year of Jubilee	Lev.	25:10—17
3.	The Tabernacle	Num.	9:15—23
4.	"Come....with Us"	Num.	10:29—36
5.	What is a Prophet?	Num.	11:24—30
6.	The Spies	Num.	13:17—33
7.	The Brazen Serpent	Num.	21: 4— 9
8.	The Song of the Well	Num.	21:10—20
9.	Balaam and His Ass	Num.	22:21—33
10.	Ash Wednesday	John	1: 1—18

I BELIEVE IN DIVINE HEALING

I believe in the healing power of faith. Apart from religion there is, generally speaking, health for the man who lives by faith. Sickness is of the mind rather than of the flesh. Divine Healing is more than healing by faith. It is not to be confused with hypnotism and auto-suggestion. The Lord is the Healer. The faith is in Him. The grounds of my faith are in Him. I trust His Word, the redeeming work of Christ, and the sanctifying power of His Spirit Who quickens our mortal bodies. The main concern is to know the will of God. Sickness may be chastisement for disobedience, and by faith the cause may be removed, the sin forgiven, and health restored. I am bound to believe that sickness may be in the will of God, for the purpose of discipline, for the glory of His grace, and the Ministry of Christ.

I am sure that Divine Healing is a fact; and that the gift of healing waits within the Church for the prayer of faith.

I am sure that many people are sick who ought never to have been sick, and who might now be healed.

I am sure that no life is so health-giving and so radiant as the life of joyous and obedient faith.

I am sure I believe with all my heart and mind in Divine Healing, in spite of the fact that I am often ailing.

—The Path of Prayer by Sam'l Chadwick.

Malaysia Message.

Chinese Church, Parit Buntar.

At Farewell Function to Mr. T. K. Chiong and family.

The Chinese Church at Parit Buntar is two years old and has a membership of 14.

It has had a good year under the Rev. Moi Poh Peng as Pastor.

Methodist Chinese Church, Nibong Tebal and Parit Buntar

Members of the Nibong Tebal,—Parit Buntar Chinese Church met at Parit Buntar on December 9th, 1936 at 5 p.m. in the School Hall to bid a formal farewell to Mr. T. K. Cheong and his family, previous to their departure for China. The Rev. Moi Poh Ping, the pastor, in his opening speech touched on the great work done by the Cheong family which functioned in practically every capacity while Mr. Khor Peng Kim, representing the Parit Buntar Church, gave a resume of Mr. T. K. Cheong's former brilliant work in Kampar, the experience of which had enabled him not only to start the Chinese Church of Parit Buntar, but to so consolidate it that in future it can easily stand on its own feet. The third speaker, Mr. Ng Chin Choon, representing Nibong Tebal Church, gave a very appropriate appreciation of Mr. T. K. Cheong's work for the Nibong Tebal Church. Among those present were the Rev. & Mrs. Moi Poh Ping and Madam Jin Wan of Bukit Mertajam, Mr. & Mrs. Leong Boon Swee, of Bagan Serai, Mr. Looi Leng Yim the Headmaster of the Anglo Chinese School, Nibong Tebal, Mr. Wong Mook Kwi, J.P., of Parit Buntar, and Mr. Chong Yoon Choong.

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GRIN & BEAREM

Mummy was listening to little Dennis saying his prayers, while Grannie sat knitting.

Toward the end of his prayers Mummy was surprised to hear her little son raise his voice and positively roar:

"And, please, can I have a motor car for my birthday?"

"But, darling," she protested, "God isn't deaf!"

"No," answered the little chap seriously, "but Grannie is!"

The small boy was taking part in the Children's Day exercises. He was only seven years old and recited so well that he was encored.

"Well, Harry, and how did you get on?" asked his proud father when he returned home.

"Why, I thought I had done it all right," replied Harry, "but they made me do it again."

The Sunday-school teacher fixed him with a stern look. "You're a naughty boy," she commenced. "You've been fighting again."

"Couldn't help it this time, teacher," replied the boy.

"But didn't last Sunday's lesson teach you that when you are struck on one cheek you ought to turn the other to the striker?"

"Yes," agreed Bertie; "but he hit me on the nose, and I've only got one nose."

Bobby came in at dinner time looking very distressed.

"Mummy," he said, "is it true that an apple a day keeps the doctor away?"

"Yes, dear," replied his anxious mother. "Why?"

"Well, I've kept thirteen doctors away this morning, but I'm afraid one'll have to come this afternoon."

Martyr's Crown

Pat determined to pass his favorite "pub" on his way home. As he approached it he became somewhat shaky, but, plucking up courage, he passed it. Then, after going about fifty yards, he turned, saying to himself: "Well done, Pat, me boy. Come back and I'll treat ye."—*Humorist*.

Malaya Annual Conference

The tentative programme, as printed in the December number of the Malaysia Message, has been adopted without change except for one item. The Malaysia Commission on Religious Education is to meet on Wednesday, January 6, in Wesley Church Hall at 3 p.m. instead of 4.30 p.m. All Commission members please take notice.

PROGRAMME

of the 2nd Annual Session

of the

MALASIA CHINESE MISSION CONFERENCE

Telok Ayer Methodist Episcopal Church, Singapore, S.S.

January 14 - 17, 1937

THE REVEREND BISHOP EDWIN F. LEE, D.D.

Presiding

January 14.	Thursday	
	9.00 a.m.	Holy Communion.
	9.30 „	Conference Roll Call.
	10.30 „	Organization of the Lay Conference. (Top floor of Telok Ayer Church). Recess—Fifteen minutes.
	11.30 „	United Session.
	12.30 p.m.	Tiffin.
	2.30 „	Committee on Conference Relations.
	3.30 „	Board of Conference Stewards. Committee on Public Morals. Committee on Christian Literature.
	8.00 „	Devotional Meeting. Rev. C. E. Fang, Rev. Andrew K. T. Chen.
January 15.	Friday	
	9.00 a.m.	Opening Service of Worship. Bishop Lee.
	9.30 „	Conference Picture.
	9.45 „	United Session.
	12.30 „	Tiffin.
	2.30 p.m.	Committee on Conference Relations. Committee on Evangelism. Committee on Worship and Music.
	3.30 „	Committee on Home Missions. Committee on Resolutions. Committee on State of the Church. Committee on District Minutes.
	4.30 „	Conference Reception to Bishop and Mrs. Edwin F. Lee.
	8.00 „	Devotional Meeting. Rev. Yaw Yee San, Rev. Hong Han Keng.
January 16.	Saturday	
	8.30 a.m.	Opening Service of Worship. Bishop Lee.
	9.15 „	United Session.
	10.15 „	Recess.
	10.30 „	Business Session.
	12.30 p.m.	Tiffin.
January 17.	Sunday	
	11.00 a.m.	Combined Service of Worship. Bishop Lee.
	12.30 p.m.	Tiffin.
	8.00 „	Epworth Leagues.

Conference Secretaries—Timothy M. Huang (Chinese Minutes)
Moi Poh Peng (English Minutes)

District Superintendents—Lim Hong Ban
Yaw Yee San
C. E. Fang

Committee on Conference Programme—Lim Hong Ban, Hong Han Keng, Paul S. H. Hang, Dr. Chen Su Lan, Andrew K. T. Chen

Committee on Entertainment—Hong Han Keng, Paul S. H. Hang, Yap It Tong

Committee on Lodging—Peh Wah Kok, Chow Chee Yee

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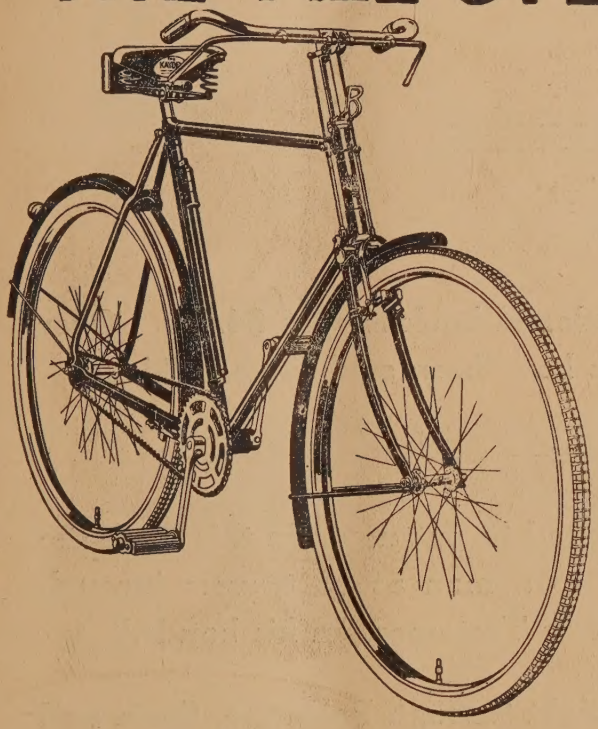

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